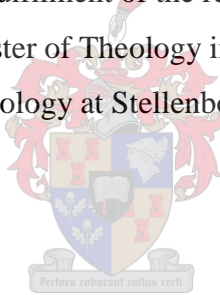


**Playing the system, not the man: a rhetorical investigation of masculinities
in its social context in 1 Peter**

by
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DECLARATION

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Abstract

Men and masculinities have become so apparent and normative within the course of history and the social structuring of society, that they almost have become the invisible gender. Ubiquitous in positions of power everywhere, the paradox regarding men is becoming more evident by the day. This investigation aims to explore the notion of masculinity, as expressed in the text 1 Peter by means of its well-proportioned rhetorical structure and argument. The argument of the thesis will focus on 1 Peter 2: 11-4: 11 since this larger portion of the letter forms a textual unit.

The investigation, *Playing the system, not the man*, consists of six chapters. Chapter 1 provides a brief synopsis of the basic aim, research problems and questions as well as hypothesis of this thesis, in conjunction with the clarification of methodology and basic core concepts used in the investigation. In Chapter 2 the text of 1 Peter 2:11-4:11 is exegetically analysed by means of a close reading of the text with a focus on core concepts which functions within the text but which are also deemed crucial for the ensuing discussion of masculinity in 1 Peter within the context of the 1st century social world. Chapter 3 continues the discussion by elucidating the 1st century social context, that constitutes the life setting of 1 Peter, in terms of the central ideological concepts of the Roman Empire, and the honour and shame culture, and in particular how these played out in terms of social structures such as the family or household.

In Chapter 4 the emphasis shifts back to the text of 1 Peter, keeping with the aim of the investigation to both retain the focus on this letter but also to evaluate the text rhetorically, that is, to consider how the text construes and constructs masculinity. The discussion in the chapter focusses on the text's construal of the community that is addressed as the οἶκος of God, and with attention to family language and brotherhood. Chapter 5 addresses masculinity according to a prominent theorist's taxonomy of social masculine patterns. This interpretive model is then applied to 1 Peter, and used as lens with which to delineate varying constitutive forms of masculinity in the text. The concluding Chapter 6 ties the above discussion together and briefly elaborates on the possible value and impact of masculine patterns suggested in the text, and their possible influence and impact on Christianity today.

Using an adequate and accountable hermeneutic, the text of 1 Peter can be enlisted in efforts to allow all men, the "man on the street" in all his various guises, to play within

the system. Rather than blaming the system on the man, men are challenged to live in freedom not apart from the system as it is impossible, but free nevertheless and notwithstanding the system. In other words, the interpretation of 1 Peter in this thesis invite all men to assume the identity of “foreigners and exiles” regarding the system of male patriarchy!

Opsomming

Mans en manlikheid het binne die verloop van die geskiedenis en die sosiale strukture van die samelewing so normatief en onsigbaar geword, dat hulle byna die onsigbare gender word. Alomteenwoordig in posisies van mag orals, is die paradoks rakende mans deurgaans vandag nog meer duidelik te word. Hierdie ondersoek het ten doel om die idee van manlikheid te verken, soos uitgedruk in die 1 Petrus-tekste met die netjiese retoriese struktuur en argument. Die argument van die tesis sal fokus op 1 Petrus 2: 11-4: 11 want die groter gedeelte van die brief vorm 'n tekseenheid.

Die ondersoek *Playing the System not the man* bestaan uit ses hoofstukke. Die 1^{ste} hoofstuk voorsien 'n kort opsomming wat die basiese doelstelling, navorsingsprobleme en vrae sowel as die hipotese van die tesis. Dít word dan in verband met die metodologie en basiese kern konsepte wat in die ondersoek gebruik word, opgevolg. In hoofstuk 2 word die Griekse teks van 1 Petrus 2:11-4:11 eksegeties geanaliseer deur 'n retoriese noukeurige-leesmetode op die teks toe te pas. Dié retoriese noukeurige-lees metode word gevolglik gebruik om die kern konsepte rakende manlikheid binne die 1ste-eeuse sosiale konteks na vore te bring.

Die kern konsepte word in hoofstuk 3 verder binne die algemene sosio-historiese konteks van die 1^{ste}-eeuse Mediterreense wêreld, bespreek. Aangesien die Mediterreense wêreld kompleks is, word die bespreking van die temas aangaande manlikheid binne die twee sentrale ideologiese sfere naamlik die Romeinse Ryk en die eer- en skande kultuur, beperk. Die fokus van hoofstuk 3 is om die sentrale manlikheidstemas byvoorbeeld die familie en huishouding in gesprek met die sosiale strukture van die 1^{ste}-eeuse konteks, te bring.

In Hoofstuk 4 word die klem weer op 1 Petrus geplaas deur te bespreek hoe die teks retories manlikheid vorm en saamstel. Die ondersoek fokus hoofsaaklik op hoe die teks die gemeenskap as οἶκος van God, aanspreek en hoe die retoriese konstruksie van manlikheid deur familie-en broederskapstaal daargestel word. In hoofstuk 5 word manlikheid vanuit 'n prominente teoretikus se klassifikasie van sosiale manlikheidspatrone aangespreek. Die

interpretasiemodel word as lens op 1 Petrus toegepas deur aan te dui hoe die teks afwyk en bydra tot die ideale hegemoniese manlikhede van die 1^{ste} eeu. In hoofstuk 6 word die bogenoemde gesprek opgesom en word daar kortliks op die moontlike waarde en effek van die manlikheidspatrone, soos dit vanuit die teks in hoofstuk 4-5 geïdentifiseer is, uitgebrei. Daar word gevolglik ook na die moontlike invloed en effek van dié manlikheidspatrone op hedendaagse Christenskap verwys.

Dié ondersoek maak van 'n toepaslike en verantwoordbare hermeneutiek gebruik. Die 1 Petrus-teks kan gevolglik van hulp wees om aan alle mans, die spreekwoordelike “man-op-die-straat” in al die verskillende vorms waarin hy voorkom, die geleentheid te bied om binne die sisteem te speel. Eerder as om die sisteem te blameer, word mans eerder uitgedaag om in die vryheid te leef, alhoewel nie apart van die sisteem is nie, maar eerder om vry te leef ten spyte van die sisteem. Met ander woorde, die interpretasie van 1 Petrus in hierdie tesis wil aan mans die ruimte te gee om hulself te identifiseer as “vreemdelinge en bywoners”, met betrekking tot manlike patriargie.

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Chapter 1: Starting the game

1. Title

The title of this thesis is “Playing the system,¹ not the man: a rhetorical investigation of masculinities² in its social context in 1 Peter”.³ In what follows in this chapter, the rationale and broad structure, as well as approach and contents of the study will be explained briefly.

2. Background and rationale

“Here, I write of men. I apprehend this with an intense involvement and a dread alienation. As such, this text is contradictory. It is delivered with deep pessimism and joyous optimism. The pessimism lies in men’s remorseless and potential domination at almost all times and in almost all spheres; the optimism jumps out from the fact that men can be different, can be loving, sharing, caring and intimate. This is a fact from my experience with other men. I shall therefore write from the position of sympathy and solidarity with men, and yet also with a continuous auto-critique of men”

(Hearn, 1987:xi)

The paradox regarding men is becoming more evident by the day. On the one hand masculinity is traditionally associated with being the gender of oppression and in most cases rightly so – as we are well aware in South Africa. According to Jewkes & Morrell (2010:2), South Africa should be considered as the model for dual epidemics of HIV and gender-based violence. This provides an important impetus for research and an understanding of the related problems regarding these two epidemics.

¹ The word “system” is being used as a synonym for the notion of “empire” and will be used in reference to the 1st century Mediterranean Roman Empire. This study will focus on “the residual, mostly unconscious, biblical inscriptions of empire and its subordinating ‘power-over’” (Schüssler Fiorenza, 2007:2). The notion of empire, as a rhetorical, political and imperial context, will be used to investigate how the rhetorical power of empire has shaped and affected the text of 1 Peter in order to see how it still shapes our self-understanding today (Schüssler Fiorenza, 2007:2).

² According to Connell (1995:71) “masculinity” can briefly be defined as “a place in gender relations, the practices through which men and women engage that place in gender, and the effects of these practices in bodily experience, personality and culture”. She continues that an emphasis on gender relations within men and masculinity studies necessitates a dynamic analysis regarding the acknowledgment of multiple masculinities (Connell 1995:76).

³ That is, the social context as constructed rhetorically in 1 Peter; the extent to which the real-life social context emulates the rhetorical construction is a question that will not be entertained here.

In 2010 South Africa had 5.5 million people living with HIV and the largest HIV percentage in the world. The society is extremely patriarchal and violence against women is widespread. Rape statistics in South Africa has been found to be the highest of any Interpol member country, with more than 55000 rapes reported to the police annually Jewkes & Morrell (2010:2). The estimated unreported number of rape cases may increase this number even further.

The above picture seems quite horrific. Men seem to be at the centre of the growing gender-based issues and health issues in South Africa. However, Morrell (2005:271) disagrees by placing emphasis on the growing percentage of men who do not seem to form part of this gender of oppression stereotype. The men who are included among those not participating in the so-called “rape culture” seem to be adopting their ways from a system built on oppression rather than acting independently.

Raewyn Connell (2001:43) notes that the assumption is made that men are the norm and “gender” the manner in which women differ from the norm⁴. She continues saying that even if gender is understood simply as “sex differences” it is inherently relational. Gender relations are in other words complex patterns and in order to understand the inequalities it becomes necessary for research to be done in both the privileged as well as the less privileged groups. For this purpose, men’s gender practices need to be examined in the ways the existing gender order defines, positions, empowers and constrains men. Consequently, gender relations are also relations of power that need to be examined from more than one vantage point (Connell, 2001:44).

Adrian Thatcher (2011:26) offers clarification on how power operates within the gender continuum.⁵ Within gender relations, power generally functions relationally in two ways namely through having “power-over” or “power-with”⁶. Thatcher (2011:26) defines “power-

⁴ The notion that men are regarded as being the “norm” within gender relations stems from the centuries old conception that there existed only one sex – the man. In his book, *Making Sex: body and gender from the Greeks to Freud*, Laqueur (1990:25) describes the boundaries between male and female as being of degree rather than kind. He goes on by discussing that the one-sex/one-flesh model dominated thinking about sexual differences from classical antiquity to the end of the seventeenth century.

⁵ The concept gender continuum will be explained below.

⁶ Thatcher based his discussion regarding power relations on the framework created by Pamela Cooper-White. She demarcates four kinds of power and describes their usefulness and limitations in the pursuit of justice. The first form of “power-over” is the power to manage and control others. Secondly “power-within” is an inner wisdom, intuition and self-esteem. Thirdly “power-with” strives for mutuality, rather than control, operating by negotiation and consensus. And lastly “power-for” can be described as authority, nurture, and stewardship (Boyd, Longwood & Muesse, 1996:5). The notion of power-relations will be picked up again in chapter 6.

over” as domination. He identifies patriarchy⁷ or kyriocentrism⁸ as an example of “power-over”. Consequently, domination requires violence or a threat of violence to maintain itself. In most cases men are still perceived as “playing” the role of the perpetrator and women the subjugating role. Although the norm of men practicing “power-over” is still perceptible in society, it can no longer be taken as being the rule.

Thatcher (2011:26) describes the second power relation as power-with. This is quite a “different exercise of power. It requires power to be shared among those who have it. It relies on cooperation, consultation, co-agency, mutuality, and the achievement of consensus.” “Power-with” is an individual’s power to reach out in a manner that repudiates neither self nor others(?) and prefers mutuality over control. Likewise Connell (2001:44) notes that “the gender positions society constructs for men may not correspond exactly with what men actually are, desire to be, or what they actually do”.

The “power-with” principle seems to be the more logically sound of the two power relations mentioned above. Despite this fact it is the rarest and the most uncommon practice in the course of history. Consequently, the growing tendency of “power-with” relations being practiced by men in predominantly patriarchal or “power-over” multiple structures, beliefs and practices, will bring about conflict concerning men in the matter of identity, relationships and lifestyles.

Smith (1996:11) elaborates further on the consequences of this paradox within masculinity and all it envelops. He states that the conflict experienced by certain men within society results in stress and fear. It destroys healthy self-care with body-denying ideologies and thus accounts for much of the disparity between women and men in longevity, health and psychological well-being. Thus the paradox found within masculinities tends to be life- and health diminishing, for self and others (Smith, 1996:11).

⁷ Denise Ackermann (1993:21–22) defines “patriarchy” as the “legal, economic and social system that validates and enforces the sovereignty of the male head of the family over its other members. It is furthermore a societal structure of graded subjugations and oppressions.”

⁸ The neologism kyriarchy/kyriocentrism (from the Greek *kyrios* meaning lord, master, father and husband) is coined by Schüssler Fiorenza (1999:5) in order to “complexify the dualistic definition of patriarchy in terms of gender alone” and furthermore “seeks to express the interstructuring of domination”. This is done to articulate a more comprehensive systematic analysis to underscore the complex “interstructuring” of domination within the political matrix and to include the broader range of oppressions (Schüssler Fiorenza, 1999:5).

These remarks serve to substantiate the curiosity I have concerning the paradox within men and masculinities with reference to the manner in which the Bible, in particular the text of 1 Peter, is read and understood.

3. Preliminary literature review⁹

The literature that will serve as a foundation to this study will be discussed according to certain “key constructs”, to use Mouton’s (2010:93) formulation, namely the use of rhetoric, advocating particular masculinities within 1 Peter. In each instance the key constructs will be discussed with regard to their relevance within the gender and health framework. Consequently the scholarship review attempts to provide a clear definition or description for each of the key constructs Mouton (2001:93) that will be employed in this thesis.

3.1 Rhetoric

The literature that will serve as the basis for the understanding of rhetoric will be discussed together with literature that deals with issues of gender and health in particular.

The sources that I found extremely useful with regard to an introductory understanding of rhetoric were Margaret M. Mitchell’s contribution (2006:615-626) in *The Oxford Handbook of Biblical Studies* and Karl Möller (2005:687–692) in *Dictionary for theological interpretation of the Bible*.

Möller (2005:687) discusses rhetoric as a classical discipline dating back to Aristotle due to his “most influential” ancient textbook, *Rhetoric*. He distinguishes between rhetoric, the art of composition as written or spoken language with a persuasive character, and oratory and the art of effective public speaking. Möller (2005:687) also provides an overview of the most important historical developments with regard to rhetoric. With regard to rhetorical criticism an overview is given of the development within biblical scholarship in relation to the ancient study of rhetoric and thereupon also its relationship with the historical critical biblical

⁹ According to Mouton (2001:87) the term “scholarship review” is preferable due to the emphasis on “learning” from other scholars. It aims to acknowledge what the most recent, credible and relevant scholarship is found within the area of interest.

method¹⁰. He further discusses the different procedures, criticisms and possibilities for the future concerning the rhetorical critical method.

Consequently I found the chapter of Mitchell (2006:615–626) useful for the purpose of the study considering her thorough discussion on the rhetorical critical method of interpretation. She states that rhetorical criticism investigates the manner in which the text persuades and changes its reader's frame of mind to participate in a particular reality. Mitchell (2006:617–626) goes on to discuss the relevance of the method within the Old Testament as well as the New Testament. She provides an overview of the important developments within New Testament scholarship and concludes the contribution by discussing how the rhetorical critical method relates to other methodologies.

In terms of gender, health and rhetoric related issues, feminist biblical scholar Elisabeth Schüssler Fiorenza's (1999) *Rhetoric and Ethic* was helpful to this study since she critically engages with the rhetorical character of the biblical texts. She takes the political context of the Bible seriously, attempting to investigate the rhetorical and theological practices within their socio-political context. She argues that language should be understood as a form of power that constitutes reality. The following quote raises interesting questions that I will attend to in my study. Schüssler Fiorenza (1999:27) states:

“The rhetorical understanding of discourse as creating a world of pluriform meanings and a pluralism of symbolic universes raises the question of power. How is meaning constructed? Whose interests are served? What kind of worlds are envisioned? What roles, duties and values are advocated? Which socio-political practices are legitimated? Or which communities of discourse are accountable?”

3.2 Masculinities

Investigating the notions of masculinities within the 1 Peter text will require an adequate understanding of various concepts of masculinities in general. The ground breaking literature of the sociologist Raewyn Connell is very important in terms of the theoretical framework

¹⁰ The historical critical method can narrowly be defined as “the study of any narrative which purports to convey historical information in order to determine what actually happened. Furthermore, it is broadly associated with the scientific process of investigating a text's transmission, development, and origins. It includes matters such as the text's linguistic, literary, cultural, religious, political, sociological, psychological, economical and anthropological context” (Burnett, 2005:290).

concerning men and masculinities studies. In *Masculinities*, Connell (1995) discusses the dynamics of masculinities in different social settings. She states that masculinities are not fixed, but rather phenomena that change over time in different social and cultural contexts. With this state of mind she notes that masculinity is “inherently relational” and does not exist except in relation to femininity (Connell, 1995:68). She concentrates on gender as a “social practice that constantly refers to bodies and what bodies do, [and] not a social practice reduced to the body” (Connell, 1995:71).

Furthermore Connell notes that “masculinity” is not a singular concept, but she recognises multiple masculinities and “examine[s] the relations between them”. She differentiates between four relations within masculinity, namely hegemony, subordination, complicity and marginalisation (Connell, 1995:76–81). (See also below in chapter 5.)

Seeing that this investigation will be conducted within the New Testament, Stephen Moore & Janice Capel Anderson’s (2003) *New Testament Masculinities* will be essential. In his introductory chapter “O Man, who art thou...?": Masculinity studies and New Testament studies, Moore (2003:1–22) gives an overview of the development of masculinities studies with regard to the New Testament. The book consists of contributions from numerous authors on themes such as patriarchy, the construction and performance of masculinity, household relations, gender identity, gender relations, Christology, violence and sexual practices within the New Testament and early Christian texts.

An important source in terms of the investigation regarding the construction of masculinity in the Greek and Roman world¹¹ is that of Colleen Conway (2008). She discusses the ideals of masculinity within the 1st century Mediterranean world in connection with depictions of Jesus in the New Testament. Her research includes gendered portrayals within the broader Greek and Roman society, cultural and social ideas of masculinity and what being the ideal man entailed within the 1st century context. She provides a critical investigation of the New Testament’s conscious and unconscious engagement with the gender ideologies of the Roman Empire that would be essential to this study.

¹¹ Greek and Roman world is preferred above Greco-Roman which conflates “Hellenistic and Roman empires ... to provide a seemingly stable ‘pagan’ backdrop to the drama of Second Temple Judaism, the origins and spread of Christianity, and the rise of the rabbinic movement in Late Antiquity” (Reed and Dohrman 2013:4-5).

3.3 1 Peter

The following literature is important to take note of in addressing gender and health issues within 1 Peter.

In terms of literature concerning 1 Peter it will be important to start my investigation with John Elliott's (2000) commentary in the *Yale Anchor Bible Commentary* that pays special attention to the social world of the addressees and their situation in 1 Peter. His commentary is especially useful given the fact that his discussion on the social profile of the people and groups addressed and affinities within Greek and Roman thought, diction and culture, includes a discussion of the fundamental values of honour and shame, gender constructs, views of social order and domestic roles, etc. (Elliott, 2000:20). Further studies with regard to the household code and social context in 1 Peter that will be consulted are John Elliott's *Home for the homeless* and David Balch's *Let Wives Be Submissive: The Domestic Code in 1 Peter*.

Feminist interpretations are also important in terms of gender and health related issues. Sharyn Dowd's short account in the *Women's Bible Commentary* (1998:462–463) is quite introductory and consists of a short discussion on the household code and suffering within the Petrine community. In conclusion, Dowd (1998:463) makes interesting comments in terms of victims of abusive households relating to gender and health issues. She indicates women, children and also, explicitly, "elderly men". In the *The Feminist Biblical Interpretation* Irene Foulkes (2012:878–885) acknowledges that the patriarchal concepts present in 1 Peter are common to the Hellenistic society. She investigates how the text could be liberating for women in the 1st century context as well as today. She discusses the text as a survival strategy for people living in oppressed and harassed communities.

Within a postcolonial biblical interpretive framework, Jennifer Bird's (2005) monograph *Abuse, Power and Fearful Obedience: Reconsidering 1 Peter* is useful to this study given her interest in the rhetorical construction of women/wives in 1 Peter. In her introduction she offers a lengthy summary of the development of 1 Peter scholarship up to date. Furthermore, by using postcolonial, feminist and materialist lenses, she investigates the patriarchal and kyriarchal realities in the text of 1 Peter, with special reference to and emphasis on the household code, attempting to illustrate the encouraged silence in relation to women/wives. This silence, she believes, leads to the emotional or mental and physical abuse of women who are instructed by the text to suffer, imitating the suffering of Christ. She relates the notion of abuse in this regard

to women within the 1st century Petrine community, throughout the Christian tradition up to present day.

4. Problem statement

The aim of this study is not the development of alternative masculinities or an androcentric liberation theology for modern men in South Africa, but rather to investigate how masculinities that are constructed and advocated by the text of 1 Peter, functioned within the social context of the 1st century Mediterranean world.

When statistics with regard to gender-based violence and HIV are reflected upon, it is almost incomprehensible that the majority of South African citizens, as indicated for example by South African Statistics of 2012, would consider themselves Christians (Lehohla, 2012:19).

Thus, as an authoritative, influential and sacred text within the Christian religion, the manner in which the Bible is read, interpreted and lived is of utmost importance regarding contextual issues of gender and health in South Africa. Born and developed within a patriarchal society, the Bible has the power either to liberate or to oppress. It is also for this reason that Thatcher (2008:3) remarks that the Bible has become Christianity's most acute problem. Itumeleng Mosala describes the "Word of God"¹² as "the product, the record, the site, and weapon of class, culture and gender and racial struggles" (Nadar, 2006:78). Consequently, when it comes to addressing contextual issues of gender and health in South Africa, the interpretation of the Bible very often literally becomes a matter of life and death.

Chitando & Chirongoma (2012:2) state that religion and culture, especially sacred texts, have often been abused by men to perpetrate gender-based violence, to defend patriarchal privileges and reinforce hegemonic masculinities. In research regarding the extent to which partner violence and relationship gender power inequity place women at risk of contracting HIV, research has been conducted on men. Such South African research illustrates how interconnected men are to the constellation of factors with regard to gender based violence and HIV (Jewkes & Morrell, 2010:2), and how influential the "sacred" biblical text been has on

¹² Thatcher (2008:4) points to the problematic notion that the Bible is referred to as the "Word of God". He states that "once the Bible is identified with the Word of God the text of scripture rivals or even replaces the Word of God, which is Jesus Christ." He goes on saying that this results in the "actual worship of the Bible by assigning it the same status as that which is accorded by the Christians to Christ" and consequently silencing "the capacity of Christ to speak through the words on the page" and thus following the Bible instead of following Christ.

these contextual issues. Despite men's active involvement in most cases of oppression and violent behaviour, the main emphasis to address gender and health issues in South Africa has nonetheless seen the matter related to an issue for women and children, with men (almost) completely taken out of the picture.

All men are consequently treated alike without taking into account the handful who do not contribute to the oppressive status at hand. Men who prize mutuality over control and operate by negotiation and consensus, are often forgotten when it comes to the interpretation of the Bible.

In this regard, Oduyoye notes that there needs to be a space where the Biblical texts that are difficult to read, can be exposed, interrogated, deconstructed and interpreted in a way that the voiceless could be given a voice (Nadar, 2006:78). Still too often the conceptualisations within biblical interpretations about men and masculinities are stereotypical, essentialist and normative.

Within this frame of mind, it becomes rather essential that studies done focusing on gender, health and theology in South Africa should place emphasis on men and masculinity when it comes to biblical interpretation, particularly in special reference to men that are unable to identify with problematic explicit patriarchal biblical texts or "texts of terror"¹³. These subconsciously contribute to the devastating *status quo* as far as unequal power relations between the genders are concerned (Nadar, 2006:78)

On the other hand, it needs to be noted that since the Bible developed within patriarchal embedded communities, interpretation should not merely be directed at the texts that are traditionally used to explicitly oppress and dominate but also at larger textual corpuses as a whole. In short, even within the parts that seem "harmless", there could still be hints of the patriarchal frame of mind.

¹³ The term "texts of terror" is coined by Phyllis Trible (1981) in her classical book *Texts of Terror*. In her book Trible (1984:3) accentuates the "inseparability of form, content and meaning; the rhetorical formation of sentences, episodes, and scenes as well as overall design and plot structure; and the portrayal of characters" to illuminate parts within the text with a potentially oppressive character which is frequently overlooked in the interpretation process. In this study the term will be used with regard to the problematic use of potentially oppressive biblical texts within societal and church contexts.

In conclusion there needs to be a space where the Bible, and not just the parts that seem expressly oppressive, could be interpreted within its context of origin and not summarily within our modern society.

In summary, the research problem involves a systemically oppressive and dominating society. This kind of society often thinks too simplistically and normatively about men and masculinity with regard to the Bible – as will be explained below. I will be investigating the conscious and unconscious constructions of masculinity, according to 1 Peter-text’s rhetoric and therefore its persuasive appeal.

5. Hypothesis

Elisabeth Schüssler Fiorenza (2007:149) states that “in the process of “making sense” of kyriocentric texts, we imbibe their ethos because it resonates with the contemporary structures of domination and subordination that have become for us ‘common sense’”. Although the patriarchal or “power-over” structures are still very much embedded within our contemporary society, the nature and portrayal of the masculinities within our society are significantly different from masculinities of the 1st century Mediterranean social context.

Consequently the starting-point for a critical reflection concerning masculinities within the kyriocentric text of 1 Peter demands an in-depth investigation of the scriptural text’s “power of persuasion” within its imperial framework (Schüssler Fiorenza, 2007:162). Schüssler Fiorenza (2007:163) states that “by deconstructing the rhetoric and politics of imperial inequality and subordination inscribed in and through the reading of scripture, we are able to move towards ever fresh articulations of radical democratic religious possibilities and emancipatory practices of becoming conscious”.¹⁴

Investigating masculinities within 1 Peter, with an emancipatory agenda in mind, requires an exploration with regard to the tensions concerning the construction of masculinities within the

¹⁴ Schüssler Fiorenza (2007:6-9) sheds light on the modern tendency to separate religion from politics and, therefore, not accounting for the inscriptions of empire that could be found within the text. She warns against interpreting the scriptures as “resistance literature” in the process of underlining the “non-imperial” meaning of the lordship of Christ and the reign of God” and consequently being oblivious to the inscriptions of empire and its “power-over” effect within the text. Therefore she emphasises the necessity to engage critically with the impact of the discourses of empire and recognising the “power, violence, and language of empire used in naming and expressing the Divine”. By investigating the text as a “critical rhetoric and ethic of inquiry” the space can be created to view the text to “identify biblical visions and values that would contribute to a radical understanding of society and religion” (Schüssler Fiorenza, 2007:9).

text. This encompasses an exegetical analysis of the Greek text, attempting to illuminate important themes and semantic content concerning gender and health issues. In the light of the linguistic exploration regarding the Greek text, furthermore, the text's location and functionality within the 1st century Mediterranean social context will also be investigated. This will be done in conjunction with the exegetical results and findings gained in the earlier investigation.

Investigating the persuasive nature of 1 Peter in relation to masculinities, the hypothesis is that the effects will shed light upon apparent gender identities and gender lifestyles in the 1st century Mediterranean world, at least in as far as they are rhetorically constructed in the text. However, the textual construction will be benchmarked against what research has uncovered with regard to the real life context of men and women in the 1st century Mediterranean world. In no way should “the systemic” element merely be disregarded as it could reveal something regarding the self-conceptualisation of individuals within their particular community and the conception of others. This idea, which is advocated through rhetoric and exhortation, could then also result in the way individuals, particularly men, would have *performed* within their community. Conway (2008:9) argues that such investigations also create an awareness of how normative gender identities function within the communities. In an attempt to analyse, critique and deconstruct, I concentrate on culture in relation to other marginalized articulations of gender, whilst keeping in mind that it could expose the deeply embedded and entangled notions of gender construction. When all is said and done, this study will hopefully have shown that one should not “play the man”, but rather the “system”, since systemic inequality breeds a normative state of inequality in a modern society. The “man” in this scenario becomes another victim of the system.

6. Methodology

Due to the nature and genre of the text of 1 Peter, a methodology of rhetorical criticism will be used. According to Möller (2005:689) rhetorical criticism has been used widely within New Testament studies, especially in relation to the Pauline Epistles, since the 1970's. Therefore this methodology would be appropriate given the fact that numerous scholars (e.g., Achtemeier, 1996, Elliott, 2000 and Michaels, 1988) classify 1 Peter as a letter given its personal epistolary features.

Rhetorical criticism focuses on the rhetorical techniques and effects of biblical texts. Since the mid-1970's it has been considered a major role player within the biblical interpretive sphere. Although the rhetorical critical method can take many forms, two dominant threads have developed namely the “art of composition” and the “art of persuasion”.

The “art of composition” emphasises the text's unique stylistic characteristics or aesthetic qualities. In contrast, the “art of persuasion” approach focuses on rhetoric as argumentation. It belongs to the classical Aristotelian tradition and its modern revival counterparts in the “new rhetoric” (e.g., Perelman and Olbrechts-Tyteca). This includes a combination of the ancient Greek and Roman model and modern approaches such as literary criticism, hermeneutics, structuralism, semantics and linguistics (Möller, 2005:689).

According to Mitchell (2006:617) in a rhetorical approach that focuses on persuasion, the text is understood as a dynamic phenomenon that seeks to persuade and change readers' perspectives. The method attempts to recreate the dynamic relationship between the text and the intended reader by reconstructing the expectations they share to the text. Thus it investigates the nature of an ancient text as an act of persuasion by the author aimed towards receivers within their historical literary context.

As an exegetical focused methodology, Möller (2005:689) notes that “one of the approach's defining features is that it promises to combine the three foci on the author (“world behind the text”), the discourse (“the world of the text”) and the reader (“the world in front of the text”). In sum, rhetorical criticism will serve as an applicable methodology for this study.

7. Demarcation and scope of investigation

The emphasis of this study will be in addressing issues of gender and health within the 1st century Mediterranean world, but the study will be limited to the pericope of 1 Peter 2:11-4:11.

According to Achtemeier (1996:169) the scope of 1 Peter 2:11-4:11 can be seen as the body or middle part of the text. The descriptive adjectives ἀγαπητοί (“beloved”), which is also repeated in 4:12, serve as boundary markers for this passage. Consequently, the scope of the investigation is determined by the shifts between the groups addressed. The people addressed move from the readers in general (2:11-17) to more specific groups (2:18-3:7) and back to the readers in general (3:8-4:11). The theme of subordination plays a crucial role within this

specific pericope due to the fact that the household code is explicitly mentioned (Achtemeier, 1996:169).

The text makes interesting claims about gender identity and relations within the community. The exhortation of 1 Peter is also covered in masculine values and lifestyles. Interesting gendered portrayals of Jesus, especially within the contemporary framework of masculinities, can be found in 1 Peter 2:11-4:11. For this reason a case can be made for both linguistic and thematic considerations with regard to the demarcation of the pericope.

As a result the pericope of 1 Peter 2:11-4:11 will serve as an adequate scope for this investigation regarding the rhetoric of masculinities and interrelated gender and health issues against the backdrop of systemic inequality in modern society.

8. Overview of chapters

This thesis consists of six chapters. Chapter 1 provides a brief synopsis of the basic aim, research problems and questions as well as hypothesis of this thesis, in conjunction with the clarification of methodology and basic core concepts used in the thesis. In Chapter 2 the text of 1 Peter 2:11-4:11 is exegetically analysed by means of a close reading of the text with a focus on core concepts which functions within the text but which are also deemed crucial for the ensuing discussion of masculinity in 1 Peter within the context of the 1st century social world. Chapter 3 continues the discussion by elucidating the 1st century social context, that constitutes the life setting of 1 Peter, in terms of the central concepts of the Roman Empire, and the honour and shame culture, and in particular how these played out in terms of social structures such as the family or household.

In Chapter 4 the emphasis shifts back to the text of 1 Peter, keeping with the aim of the thesis to both retain the focus on this text but also to evaluate the text rhetorically, that is, to consider how the text construes and constructs masculinity. The discussion in the chapter focusses on the text's construal of the community that is addressed as the οἶκος of God, and with attention to family language and brotherhood. Chapter 5 addresses masculinity according to a prominent theorist's taxonomy of social masculine patterns. This interpretive model is then applied to 1 Peter, and used as lens with which to delineate varying constitutive forms of masculinity in the text. The concluding Chapter 6 ties the above discussion together and briefly elaborates on the

possible value and impact of masculine patterns suggested in the text, and their possible influence and impact on Christianity today.

Chapter 2: Game pointers

1. Introduction

Studying the text's persuasive character with reference to 1st century masculinities, in this chapter the text will be read with awareness towards the values and ideals of 1st century men and Empire. Masculinity will be investigated as a “cultural construct that centralizes the roles, practices, and beliefs of men”. The concept of 1st century masculinity is “too complex and full of contradictions” because of the fact that the so-called practitioners, namely 1st century men, often did not have a clear-cut definition of what the concept encompassed. Therefore, reading the biblical text, not solely as a biblical text, but as a historical document embedded in a structure of power relations of Empire, broadens the space for developing a bigger scope of meaning and understanding with regard to the text (Roisman, 2005:2).

Erik Gunderson (2009: preface) states that a rhetorical emphasis characterises the ancient Greek and Roman context, from top to bottom¹. In his discussion Gunderson argues that rhetoric is “less a discrete object to be grasped and mastered rather than a hotly contested set of practices that include disputes over the very definition of rhetoric itself” He warns that a “standard” and “definitive” treatment of ancient oratory² could have a tendency to be taken on its own terms and consequently become unengaged with the other social and cultural matters³.

Schiappa & Hamm (2007:4) note that the words “rhetoric” and “rhetorical” are “being used to denote a wide range of phenomena, including oratory, parts of speech, prose genres, figurative language, performance, pedagogical practices, discourse, the strategic use of language, persuasion and various theories of discourse⁴, language, or persuasion”. Rhetoric pervades

¹ It is significant to take note of the fact that rhetoric, as essential part of the Empire ideological discourse, sustains the hierarchical and kyriocentric political system on all levels of society.

² Roisman (2005:3) says that the orations are informative about what is expected from the 1st century men, but less reliable with regard to the actual fulfilment of these ideals. He deals with concept of masculinity rather than with its practices. The aim of this study is not to reconstruct the “truth of the matter” to locate representations of masculinity and its ideals. When one is aware of the circumstances of the text, its purpose as well as rhetorical nature, a circumspect use of evidence may overcome its limitations.

³ Although the emphasis of chapter 2 will predominantly be on the textual aspects of the Greek text of 1 Peter, it cannot be discussed without relating it to social and moral matters. As a result, the primary discussion will be with regard to the elements within the social and moral world of the 1st century Mediterranean world.

⁴ According to Louw & Nida (1989) the importance of semantic investigation is combining the meanings of words that are related to each other in semantic space and that these meanings are partial synonyms because the reach of these meanings has vague boundaries, especially with the involvement of connotative factors. Another advantage of an approach to lexical problems based on semantic domains is that different parts of speech may be classified together.

every aspect of our lives, ultimately providing a multitude of opportunities, not only to understand rhetorical aspects of ancient texts and traditions, but also to understand how we rhetorically configure the methods we use and study (Penner & Lopez, 2012:49). Moreover, “rhetoric also forms the very fabric of our communicative practices.” Investigating rhetorical practices within a text is not just about the words and contexts, but embodies the “fundamental shape” of our social relations, self-perceptions, and belief systems. Rhetoric infiltrates every part of human life and thus human lived reality is rhetorically constructed and mediated (Penner & Lopez, 2012:34). Also matters such as gender and sex, to use our modern categories, were thoroughly structured in terms of rhetoric – of course, not unlike our categories even today. Keeping the focus on the 1st century context though, the emphasis in this thesis will be on how masculinity was rhetorically scripted in the text of 1 Peter.

In relation to masculinities, it can be seen that to be masculine, means to be honourable. Therefore, DeSilva (2000:27) states that in order to understand what the New Testament culture entails, one needs to learn the language of honour and shame in the 1st century Mediterranean world. Certain words have certain meanings in different cultures, for example words like glory, honour, praise etc. Therefore, the use of words relating to honourable behaviour can be seen as important rhetorical strategies to persuade the readers of a certain identity or lifestyle they should adhere to.

Due to the different shapes in which it is portrayed, the intricacies of a rhetoric of masculinities within the ancient Greek and Roman times are further complicated when investigating it in scriptural text.⁵ Thus, when investigating the rhetoric embedded in biblical texts critically, the attention is drawn to the early period of the Jesus follower movement.⁶ Penner & Lopez (2012:36) observe the tendency to overlook rhetorical function when we assume that the sources and context are objective, neutral, normative and absolute. In the post-modern period there has been an enhanced consciousness within all theological and religious discourses about God, including biblical texts, that the literature is socially constructed and politically predisposed. Consequently, this requires an investigation of the practices referring to God “as

⁵ As previously indicated, the rhetorical value that a scriptural or authoritative text has, was evident in the ancient times, as today.

⁶ In this thesis “Jesus followers” is preferred above “Christianity” (also “Christian”) for the sake of historical and socially accuracy in regard to the NT period in general. See also Elliott (2007:xi).

rhetorical practices and to inquire into socio-political rules and contextualisations” that have constituted God-related discourses (Schüssler Fiorenza, 2007:196)⁷

2. 1 Peter

While commenting on 1 Peter within modern scholarship, Stephan Neill described the text as the “storm-centre of New Testament studies”. Additionally, due to the fixation in NT studies with the Gospels and the historical Jesus, and with Paul and the ostensible Petrine-Pauline polarities, 1 Peter, among other “inferior and neglected NT writings”, has been given the status of an exegetical step-child (Elliott, 1992:269). However, despite the “alien and resident” status of the text of 1 Peter, amongst the more acclaimed NT writings, echoes of the text are contained within the ancient writings⁸ as well as in the Reformation era. In fact, the text is described by church father Marin Luther as “the true kernel and marrow of all NT books” (Elliott, 1992:270).

With regard to a preliminary introduction to the text of 1 Peter, the following remarks offer a brief orientation to recent 1 Peter scholarship. It needs to be pointed out that almost all of these positions are contested (see Achtemeier, 1996:42) but since the focus of this thesis obviates the need to finalise specific positions, suffice it to present a general consensus position in this regard. 1 Peter is a text of exhortation, whose provenance is from a late 1st century Jesus follower who probably found himself situated in Rome. Some scholars are of the opinion that the author may have been a leader in his community and that the mention of Silvanus (1 Pet 5:12) may be an indication of the letter bearer rather than a secretarial role (e.g. Achtemeier 1996:43; Dowd, 1998:462).⁹ The author addresses communities of Jesus followers in Asia Minor undergoing suffering (1 Pet 2:12; 4:12-16; 5:9). Although their identity is not clear, they are Gentile converts (1 Pet 1:14, 18), and their suffering seems to be at most indirectly related

⁷ Elisabeth Schüssler Fiorenza(2007:197) elaborates: “Rhetorical analysis assumes that language not only produces meaning but an audience who are both historically and socially located. Hence, a critical rhetorical analysis has to investigate the structures of domination that has produced the exclusion and marginalisation of women from the Divine ”

⁸ Ancient writings that contain echoes of the text are for example: “1 Clement (Lohse, in Talbert 1986: 53–55), Polycarp’s text to the Philippians (Bigg Epistles of St. Peter and St. Jude2 ICC) and Justin Martyr (Bigg Peter and Jude ICC, 10). Irenaeus (Haer. 4.9.2; 16.5; 5.7.2) was the first to cite 1 Peter by name, followed by Tertullian (Scorp. 12), and Clement of Alexandria (Str., Paed., Hypotyp.). Known in Rome by the end of the 1st century (1 Clement) and recognised in both East and West in succeeding centuries, the text was ranked by Eusebius in the 4th century among those canonical writings about which there was universal agreement (Hist. Eccl. 3.25.2). “There is no book in the New Testament which has earlier, better, or stronger attestation” (Bigg Peter and Jude2 ICC, 7)” (Elliott, 1992:269)

⁹ Jobes (2005:8) provides three arguments often cited in scholarship against the disciple of apostle Peter as the author of the text, namely the persecution as well as church structure reflected in the text as consistent with the end of the 1st century CE, and also that the text appears to be dependent on the Pauline tradition.

to the Empire, and more due to their presence in a foreign territory (1 Pet 1:1-2, 17; 2:11). “To their neighbors, the Christians [sic] of Asia Minor looked like a countercultural fringe group with values that tended to undermine those of society” (Dowd, 1998:462).

When investigating the rhetorical elements of the text, according to Achtemeier (1996:4), it is important to acknowledge which type of Greek is used. There is consistency with regard to thematic matters, which indicates that the author did have a level of formal education, and although the author is not advanced, it is at the very least “middle” education which would have included geometry, arithmetic, music, and reading classical authors like Homer. The employment of “rhetoric” by the author is not questioned, as each written text contains “rhetoric”, to the extent that the author wants to persuade or influence the audience’s perspective. Thus, the question is whether the author engaged just individual rhetoric devices and whether the author consciously shaped the text in terms of Hellenistic rhetoric.

According to Elliott (2000:67) there are multiple elements illustrating the hortatory tone¹⁰ of the text, namely the use of imperatival constructions, numerous antitheses, and sequences of initial imperatives followed by supporting indicatives. It further includes persistent emphasis of conduct in accordance with the “will of God” and exhortations supported by many OT references that also conclude preceding imperatives (2:22-25; 3:10-12; 4:8b) and kerygmatic material that is similarly employed to support preceding imperatives (2:21-24; 3:18-22; 4:6).

The text’s vocabulary, style and conviction reveal a thematic consistency of an author proficient in Koine Greek, persuasive argumentation and epistolary composition. The tone of the text is pastoral in character, a competent fusion of exhortation and consolation in accordance with its stated purpose (5:12). Although demonstrating knowledge of conventions of rhetoric and epistolary composition, this is a spirited text by a passionate preacher to his audience rather than a creatively composed epistle. The relevance with regard to vocabulary, style and composition for the identity of the author and the issue of authorship will be discussed further below (Elliott, 2000:83).

¹⁰ Green & McDonald (2013:582) define “hortatory” as “language or literature that urges a particular course of action or behaviour”.

1 Peter 2:11-4:11

The discourse unit of 2:11-4:11 comprises the heart of the teaching of 1 Peter. After the Jesus follower community has been identified as God's people, the community is exhorted to live in a "according to the will of God"-manner (Jobes, 2005:165). Attempting to investigate the occurrence of masculinities within 1 Peter, this study will be limited to the "body middle" of the text namely 1 Peter 2:11-4:11.

A change can be detected that brings about a shift from the affirmation of the addressees as elect and holy household of God with divinely conferred honour and dignity (1:3-2:10) to honourable behaviour of this household of God, within the larger ancient Mediterranean world (Elliott, 2000:456). Echoing what has been said in chapter 1, Achtemeier (1996:169) states that the "middle body" is organised by the groups addressed rather than repeated linguistic patterns. Therefore, this investigation will be structured according to the groups that are addressed, namely the addressees in general (2:11-17), specific groups (2:18-3:7), and general groups (3:8-4:11).¹¹

The first textual subunit (2:11-2:12) functions as a general admonition to good behaviour. The second subunit is directed to more specific groups within the Empire. These groups function within a more organised structure, namely the household code. These specific groups are exhorted towards civil obedience (2:13-17), behaviour towards Jesus follower slaves (2:18-25) and behaviour towards wives and husbands (3:1-7). The third subunit (3:8-4:11), is again aimed at the community as a whole (Achtemeier, 1996:170).

Elliott (2000:70) indicates that the inclusions also contribute to the rationale of the demarcation, for example: (Παροίκοι, 2:11 and οικονόμοι, 4:10), (οἰκ-root terms); to wage war (στρατεύονται, 2:11) and arm yourselves (ὀπλίσασθε, 4:1); good behaviour (καλήν ἀναστροφὴν, 2:11) and good household stewards (καλοὶ οικονόμοι, 4:10); Gentiles (ἐθνῇ, 2:11 and ἐθνῶν 4:3); speaking slander (καταλαλοῦσιν, 2:12) and speaking as oracles of God (λαλεῖ, 4:11); to glorify God (δοξάσωσιν, 2:12) and His is the glory (τὸ ἔστιν ἡ δόξα, 4:11).

¹¹ This demarcation of the body middle text and distinction between subunits will be used to discuss the text in accordance with and pertaining to the masculinities theme. The deliberate choice has been made to investigate the whole section of 1 Peter 2:11-4:11, rather than singling out the more obvious "household pericope" (2:13-3:7), where the themes of masculinities are explicitly addressed. This investigation will thus direct its focus on themes regarding masculinities, whether explicitly or implicitly specified.

1 Peter 2:11-12

The subunit of 1 Peter 2:11-12 is textually marked as such by the vocative ἀδελφοί. Using the vocative ἀδελφοί in conjunction with παρακαλῶ or παρακαλοῦμεν is, according to Michaels (2002:115), a common stylistic device in the New Testament epistles. It is used here as an indication regarding the thought pattern or as a fresh start in the argument¹². Furthermore with regard to the structure, Forbes (2014:loc.2038) mentions that the exhortation is given by the use of παρακαλῶ together with the complementary infinitive ἀπέχεσθαι. This exhortation directs not only this introductory section, but the whole household code segment (2:13-3:7) and the ethics concerning the whole epistle.

The ὥς clause is used as a request to the addressees pertaining to their identity within their current context. It is proposed that they identify themselves as sojourners. Furthermore the relative clause, preceded by αἵτινες, warns them against the destructive effects of fleshly desires. Contrary to the negative exhortation in (2:11), the participle ἔχοντες introduces a more positive note, with the rationale of this behaviour given by the ἵνα clause. Therefore, the participle clause ἐκτῶν καλῶν ἔργων is dependent on the δοξάσωσιν, thus “providing the basis for the gentiles to glorify God on the day of visitation” (Forbes, 2014:loc.2038).

The vocative ἀδελφοί refers to the community that is loved, not only by the author, but also by God (Michaels, 1988:115). This is necessary to acknowledge because it affects the rest of the pericope. Stating that the believers are loved by God has powerful rhetorical effect, the reason being that the exhortation that follows will be viewed in the light that it is “God’s will”. Their actions and reactions to the text are therefore directed by the notion that they should obey because it is the “will of God”.¹³

Furthermore, ἀδελφοί is considered as a title of honour that is given to the readers in 2:9-10 and it also lays the basis for their identification as “aliens and strangers” within the Roman society that consequently necessitates the exhortation to a particular morality (Michaels, 1988:115). The greeting is used together with παρακαλῶ (“exhort”) and conforms to Jesus follower practice as a way of introducing detailed instructions on Jesus follower behaviour (e.g. Rom 12:11; Eph 4:1; 1 Thess 2:8). The word παρακαλῶ is used in the first person, with the

¹² Michaels (1988) states that although it is quite an uncommon term within non-biblical Greek literature, it is often used in the NT. Other places in the NT where this example can be found are e.g. Rom 12:1; 15:30; 16:17; 1 Cor 1:10; 1 Thess 4:1, 10b; 5:14; cf. Heb 13:22).

¹³ In this study it will be investigated how the author or “addresser” making these claims about “God’s will”, is influenced by the power of the Roman Empire; therefore this is not just a religious claim but also a political and social claim.

result that the author speaks directly to the community. The author places himself directly within the discourse through the appeal to his readers. Their identity as “aliens and residents” in the Roman society necessitates the moral demands that follow (Michaels, 1988:116).

Consequently, παρακαλῶ introduces a combination of exhortation and encouragement that dominates the remainder of the text. The verb occurs frequently in the NT with different and overlapping meanings¹⁴ (Elliott, 2000:457). The verb is customarily used to establish “fraternal atmosphere” in which diplomatically fashioned requests are made. Its force is somewhat more of a “request” but little less than a “command” (Elliott, 2000:457).

The term πάροικος (“resident alien”) can be understood as a person who is not given full citizenship. This meant not having obligations or the privileges that a full citizen would have. Elliott (2000:457) elaborates that this is a transitional point in the text where the author returns to his audience’s situation of social estrangement. According to Forbes (2014:loc.2438) πάροικος indicates “temporary residency” and functions with παρεπίδημος as a synonym in a hendiadys. Achtemeier (1996:175) comments that the Jesus followers, who were at home, are turned into aliens and exiles. It was this change in status of people once at home in their culture to people that are now homeless in the same culture, and the ensuing problems, which apparently prompted the writing of this text.

These “strangers”, as Elliott (2000:458) states, are persons that are “others” in the sense of the natives who lack roots in language, customs, culture, and political-social allegiances of the people among whom they dwell. They constitute the fundamental category of “they” compared to the constituency of “us”. Thus, the distinction is made from being “insiders” to “outsiders” (Elliott, 2000:458). This term, in the sense of “alien”, is frequently used in the NT (Acts 7:6,29; 13:17), but only applies to Jesus followers once (Achtemeier, 1996:173). The term indicates that these are people who are displaced from their own homes and live as in-dwellers with others with whom they share no kinship or cultural ties (Elliott, 2000:458)¹⁵.

¹⁴ According to Schmitz (1985:779) this word has a wide range of meanings, “the first sense being that of “calling to” either literally or with such nuances as calling for aid, inviting, and summoning. A second sense is that of “beseeching,” e.g. calling on the gods in prayer, or, from a superior to an inferior, proposing. A third sense is that of “exhorting” or “encouraging,” and even on occasion of “winning over”.

¹⁵ Although the Jesus following community is instructed to live as “strangers” among the Greek and Roman citizens, it will be investigated in this study to what extent they are able to live as “aliens” or “strangers” or if they are just conforming to the culture and values of the Roman Empire.

Παρεπίδημος can be understood as a term that refers to a given place on a temporary basis, a sojourner. It occurs only once in the NT (Heb 11:13), which makes its usage even rarer than πάροικος. Both terms are used to describe foreigners; this in an age when foreigners were by themselves suspect and exiled from their native land was one of the severest punishments a city or state could impose (Achte-meier, 1996:174). According to Achte-meier (1996:175) the phrase describes a certain status for the believers. They are exhorted to live estranged from the values and customs of the culture in which they lived. The phrase referring to alienation is thus a description of their present reality and the status they have to maintain (Achte-meier, 1996:176).

The use of πάροικος and παρεπίδημος exhorts the community to “shame” themselves within the context that they live in. In a culture where the notion of honour and shame plays an important role to establish the expected order, these phrases could be found problematic. The believers are first identified as the “honourable” and “elect” nation of God, but here they are exhorted to “shame” themselves. They are exhorted to be “othered”, “shamed”, “foreigners”, “we” versus “they”, “without kinship” and “not having full citizenship”.

The phrase ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν is a familiar phrase in Greek ethical instruction. Michaels (1988:116) states that, together with the adjective σαρκικοί, it serves to characterize that these impulses are merely physical in motivation and intent, centred on self-preservation and material well-being. Furthermore this phrase draws on traditional vocabulary and states how the believers should act within the Mediterranean culture, namely that they should not adapt their conduct to the surrounding culture (Achte-meier, 1996:176).

According to Forbes (2014:loc.2465) ἀπέχεσθαι is the present infinitive “receive in full; be distant”. The complementary infinitive is used here with indirect discourse after παρακαλῶ, the verb of communication. The adjective σάρκινος refers the notion of “fallen humanity” (“sinful desires”, “disordered natural inclinations”) and should not be understood in the narrow sense of sexual sin. The term ἐπιθυμία is a “neutral” term for desire, but in the NT it is regularly used in a negative sense. It is a Jewish concept of the evil impulse and refers not only to sexual lust, but to all kinds of self-indulgence and cravings (Wallace, 1996:603; Forbes, 2014:loc.1488).

Subsequently, the author describes the custom that they should abstain from, namely fleshly and related desires. The adjective ἐπιθυμιῶν is used elsewhere in relation to adjectives such as “foolish” (1 Tim 6:9), “defiling” (2 Pet 2:10), “deceptive” (Eph 4:22), and “godless” (Jude 18)

(Elliott, 2000:463). In relation to verse 4:2 ἐπιθυμιῶν¹⁶ the text states that the lifestyle is opposed to God's will and also indicates the author's manner of reminding them that "the gentiles" way is opposed to God's will (Achte-meier, 1996:176).

The life of the Jesus followers is pictured, by the use of στρατεύονται, as a spiritual warfare. According to Elliott (2000:464) the verb literally means "serve as a soldier", "do battle", "wage war". The word is used metaphorically by both James and Paul. The Greek and Roman philosophers often used military metaphors in relation to the struggle of the moral life¹⁷. In 1 Peter the phrase is used in the sense of corrupting and the deadly effects of unquenchable yearnings on one's personal life. Michaels (1988:117) states that in light of the emphasis on suffering in the remainder of the epistle, it appears that the principal factors that the author sees undermining a person's "life", are the natural impulses toward comfort, self-protection and self-gratification (Elliott, 2000:465; cf. Rom 7:23; Jas 4:1).

Verse 12 continues the thought of v. 11 by calling on the believers to live "recognisably good".¹⁸ According to Forbes (2014:loc.2389) the participle, ἔχοντες, functions to describe an intentional circumstance and serves as the positive counterpart to the negative exhortation to abstain from carnal desires in the previous verse. Thus, by association, it carries hortatory force (Dubis, 2010:61; Jobes, 2005:173; Elliott, 2000:465; Michaels, 1988:177). The present verse is an example of anacoluthon,¹⁹ where there is lack of agreement with ὑμᾶς ὡς παροίκους καὶ παρεπιδήμους to which it relates.

The grammatical link between ἔχοντες and ἀπέχεσθε consequently states that the participle not only has imperatival force, but becomes the main thrust in the author's command, which will be explained in 2:13-4:6 (Michaels, 1988:117). Elliott (2000:466) comments that this introduces the line of thought within the pericope with regard to having "good conduct". What the author regards as "good conduct" is yet to follow in the next pericope. Doing good deeds was, according to Achtemeier (1996:177), also acknowledged as a virtue within the secular context, but the understanding of such deeds differs within each ethnic group. The reason for

¹⁶ According to Elliott (2000:463) the phrase "ἐπιθυμιῶν" occurs only here in the NT although it does occur in 4 Mac 1:32. The notion of "desire of the flesh" does occur elsewhere in the NT (Gal 5:16; Eph 2:3; 1 John 2:16; 2 Pet 2:18; cf. Rom 13:14; Gal 5:24; 2 Pet 2:10).

¹⁷ The use of military metaphors within the 1st century context, particularly in relation to the notion of masculinities, will be further discussed in chapter 3.

¹⁸ What the notion of "good" meant, among the Jesus followers and gentiles respectively, will be discussed in chapter 3.

¹⁹ The term anacoluthon (Greek "not following") is defined by Green & McDonald (2013:579) "(w)hen one grammatical construction is abandoned for another, in the middle of a sentence."

maintaining the “good conduct” is furthermore expressed with the ἵνα, together with the subjunctive δοξάσωσιν, stating the purpose of maintaining good conduct (Forbes, 2014:loc.2512).

The gentiles, as the subject of καταλαλοῦσιν (“slander”), can be identified for labelling the Jesus followers as ὁ κακοποιῶν (“wrongdoers”) (Michaels, 1988:117). The subject of the verb καταλαλέω takes the genitive of the person or thing spoken against or slandered. The content of the slander “speak against you as evildoers” is given by κακοποιός in opposition to ὑμῶν. Elliott (2000:72) identifies a chiasm (A) when they (the Gentiles) slander you (v 12bα), (B) from observing your honourable deeds (v 12c) (B`) as those who do what is wrong (v 12bβ) and (A`) they may glorify God on the day of visitation (v12d). The hortatory mood, that is created by 1 Peter 2:11-12, continues in 1 Peter 2:13-17 where the Jesus followers are exhorted to do what is right, to show respect to the civil and domestic spheres (2:2:18-25; 3:1-7), in a section that continues until 1 Peter 3:8-12 (Elliott, 2000:82).

1 Peter 2:13-17

In verse 2:13 a series of exhortations is introduced that applies the general ethical principle stated in 2:11-12 to specific social areas of civil and domestic behaviour, involving interaction of believers and nonbelievers. A common thread through verses 2:13-17; 2:18-25 and 3:1-7 is the notion of subordination. The aorist imperative ὑποτάγητε finds continuation in the present participles ὑποτασσόμενοι (2:18) and ὑποτασσόμεναι (3:1, 5), and therefore serves as markers to designate the household duty code (Michaels, 1988:123). Furthermore, according to Forbes (2014:loc.2543), ὑποτάγητε also controls the basis for the injunctions of 2:13-16 relating to two examples of submission in 2:13-14. Consequently, the reason for submission is emphasized by the ὅτι clause in 2:15 namely θέλημα τοῦ θεοῦ (“the will of God”). After the elliptical verse 2:16, the section ends in verse 17 with four short phrases that are utilized by the imperative verb τιμάω.

In summation, the Jesus followers are exhorted in 2:13-17 to submit to every human institution in order to act in accordance with the will of God. They are given general ethical principles. This pericope is the first hortatory unit that takes up the issue of honourable conduct (2:12) and free persons (2:16) in the public sphere. The thoughts that are contained within this unit are similar to traditional Christian teaching regarding political responsibility (Elliott, 2000:485).

The imperative verb ὑποτάγητε functions as a “programmatically introduction” towards the section till 3:7. The term, commonly but not exclusively, is used with regard to household codes and usually demands action that would bring about order in a given society (Achteimer, 1996:182). The verb occurs six times (2:13, 18; 3:1, 5, 22; 5:5) throughout 1 Peter and is of “thematic significance”. This verb is a compound of the preposition (ὑπό) (“under”) and the verb τάσσω (“order”, “place”, “that which has been ordered”). Therefore, in Greek (and Latin), it presumes a concept and standard for natural order that should be maintained (Elliott, 2000:486). Thus, in the 1st century Greek and Roman world, the verb meant “to recognise one’s appropriate station in life and fulfil it accordingly”. The Greek noun κτίσις was used for a city founded by men (Strabo, Geogr. 12.4.8), but not for an abstract institution (Forbes, 2014:loc.2569).

The phrase πάσῃ ἀνθρωπίνῃ κτίσει refers to human institutions or authorities. The Jesus following community is exhorted to maintain the “natural order” by adhering to the authority of the Roman Empire “for the sake of the Lord”. The word κτίσις, generally used in the NT with reference to the creation of God, is used here to describe the human authorities. It is important to acknowledge that God’s creation is not contrasted with the structures of the Roman Empire, but to consider the Empire as a part of God’s creation. Therefore, respect is due to every person because of their status as part of God’s creation (Michaels, 1988:124). Forbes (2014:loc.2596) states that the ultimate rationale for submission is provided by the causal prepositional clause, διὰ τὸν κύριον. For this reason, they are not submitting merely because of the demands or expectations of society, but “because of the Lord”.

When there are multiple parties from superior and inferior social positions, the “natural” social and cosmic order created reciprocal relationships. However, one of the greatest concerns within the Greek and Roman period was submission and the establishment and continuance of τάξις (order). This structured system of social grouping, as replicated from the ordered universe or cosmos, was maintained in all areas of private and public life. The function of statuses and roles, dictated by one’s designated place (ranking) in the structured system of social grouping, is defined by both superordination and subordination. Thus the insight of the order, predetermined by nature, was the inspiration to a structured stratified social order founded in the Roman Empire (Elliott, 2000:486). Both superordination and subordination encompassed the enactment of statuses and roles determined by one’s assigned place in the stratified social order.

In the 1st century Greek and Roman world, the Roman emperor was the highest example of human authority. In the eastern regions of this world, the Greek term βασιλεύς (“king”) served as the equivalent for “emperor”²⁰ (Elliott, 2000:490). The term ἡγεμών (governor) is a general term for the emperor’s supreme political representatives that could have been used to describe a number of Roman officials (Achteimer, 1996:183). Although the statement is not directed to a specific official, the exhortation is made with regard to all legitimate political officials.

With ἀγαθοποιέω (“do good”), the theme of having good behaviour is repeated. Drawn from Christian tradition, the word expresses how the Jesus followers should act in accordance with the will of God (Achteimer, 1996:184). Forbes (2014:loc.2619) remarks that the statement of doing good “undoubtedly performs an important rhetorical function in undergirding the encouragement” following verses 2:12, 20; 3:6, 17; 4:19.

The participle ἀγαθοποιούντας is important concerning the fact that the root of the word, ἀγαθοποιός, occurs more frequently in the text of 1 Peter than in the rest of the NT and thus forms an integral part of the ethics of 1 Peter. The infinitive φιμοῦν is used epexegetically, giving the content of God’s will.

1 Peter 2:18-2:25

Regarding the structure, Forbes (2014:loc.2757) states that the imperative participle ὑποτασσόμενοι is strictly dependent upon ὑποτάγητε in verse 2:13, but introduces a new section of the household code dealing with the attitude of slaves towards masters. The opening verse states the basic position of submission, then elaborates on this with the οὐ μόνον (“not only”) and ἀλλά καί phrases. Verse 2:21 marks the transition from the slave-master relationship to focus, as example, on the suffering Christ. Initially Christ’s suffering functions as a model for slaves who are treated unjustly, but the discussion moves into broader territory and becomes soteriological in nature. Grammatically, this is accomplished by means of four relative clauses (ὅς... ὅς... ὅς... οὗ). The first two clauses focus on Christ’s non-retaliatory response under duress, whereas the latter two clauses concentrate on his saving work. The section concludes

²⁰ “The Greek participle ὑπερέχοντι (“being superior”) is translated “supreme” because it modifies “emperor” (the figure with highest political authority) and therefore contains the prefix ὑπέρ which contrasts to the prefix ὑπό (ὑποτάσσω); compare with Rom 13:1 (ὑπερεχούσας) (“superior”) and 1 Tim 2:2 (“kings and all in high positions” (ἐν ὑπεροχῇ))” (Elliott, 2000:490).

with the contrast between the past life of believers and new circumstances, utilizing sheep imagery.

In Peter 2:18-2:25 the household code continues and guidelines are directed at the domestic slaves (cf. Col 3:22–4:1; Eph 6:5–9) (Achte-meier, 1996:190). The verb ὑποτασσόμενοι continues the theme of subordination that began in 2:13, and more specifically, to the behavioural conduct within the domestic sphere. The participle functions as an imperative, likewise with other such imperatival participles elsewhere in the text (1:14b; 2:1; 3:1, 7, 9; 4:8, 10). As in 2:13–14, 3:1–6, and 5:1–5a, the encouragement of subordination is based on a conventional notion of social order that requires the subordination of the socially inferior to the socially superior position. The fact that 1 Peter contains no instructions for slave owners, would suggest that gentile masters are assumed. Thus, the exclusion of further comment on the masters focuses attention exclusively on the behaviour of the slaves (Elliott, 2000:517).

According to Forbes (2014:loc.2819), verse 2:18 denotes a household servant, many of whom were well educated and held positions of responsibility in the household. The readers are addressed rather than speaking indirectly of classes of people (Jobes, 2005:184–185; Goppelt, 1993:194; Michaels, 1988:137). Slaves being subject to masters are a concrete example of universal subjection, in the sense of institutionalised structures of subordination. According to Achtemeier (1996:194) the participle ὑποτασσόμενοι (being subordinated) has often been understood to have the same force as the imperative ὑποτάγητε in verse 13, where the verb is applied to all Jesus followers. Such imperatival force may not simply be assumed as a common usage; however in this instance the participle may well be connected to the four imperatives of the proceeding verse and be intended to function as an adverbial participle of means. Forbes (2014:loc.2819) states that given the characteristic use of the noun φόβος in 1 Peter (see 1:17), it is unlikely that the master is the focus. Slaves are not to fear their masters so much as to have reverent fear for God in the way they conduct themselves before their masters. In this sense it picks up the maxim τὸν θεὸν φοβεῖσθε from verse 17 and also parallels διὰ συνείδησιν θεοῦ as well as 2:13 and 2:19. This attitude is intensified by the added use of παντί.

1 Peter 2: 19-20 expands on the foregoing verse and, by introducing the conjunction γάρ (“for”), provides the first of two motivations for the subordination, firstly in 2:18 and secondly in 2:21–25. The *inclusio* forms both synonymous and antithetical parallelisms, and is used to illustrate the contrast between unjust and just suffering (Elliott, 2000:518).

1 Peter 2:21-25 reflects on a combination of various traditions, namely Israelite, Hellenistic and primitive Christian traditions. Christ is used as model whose vicarious suffering and death resulted in that the Jesus followers are freed from sin, healed, and are qualified to live in a “good” manner in accordance with the will of God (Elliott, 2000:543).

This is the final section of guidelines within the household code (2:13-3:7) that can be found in the text of 1 Peter. This section is directed to the wives and husbands (cf. Col 3:18–19; Eph 5:22–33; see 1 Tim 2:9-15; Titus 2:3–5). Although there are six verses directed to the wives and only one directed to the husbands, this passage includes the reciprocal marital duties conveyed within the household (Michaels, 1988:155). Although the exhortation is more or less directed at the women, it is important to observe for the later discussion what is said with regard to masculinities. Although “husbands” or “men” are only explicitly addressed in 3:7, it does not mean that the 1st century men did not have strict instructions and guidelines that they were expected to adhere to within marriage. While women were treated with honour in as far as they were being silent and submissive to their husbands, men were also expected to be submissive in different ways,²¹ in order to maintain the domestic and political order. This was just a fact of life and the reality that was established by the Roman Empire.

According to Elliott (2000:554), the Greek noun γυναῖκες points to the meaning of either “women” or “wives” and likewise does ἄνδρες refer to either “men” or “husbands”. The term ἰδίοις is used redundantly because γυναῖκες and ἄνδρες can mean, respectively, either “women” and “men,” or “wives” and “husbands”. However, the phrase “your own men” explicitly implies that the subject is the marriage association, not women and men viewed in general (Michaels, 1988:157). The exhortations presented within this section are the ideas and values, founded within the household code and moral instructions on “household management”. Thus, the instruction regarding the Jesus following community is shaped by the context of the Empire it inhabits.

In this section the focus is quite clear with regard to the submission of the woman in relation to the man. This order was mandatory for the maintaining of the internal order and harmony in the household. Behaviour that reflected the preservation of this order would provide the individuals and families with honour, which was very important in a collectivist orientated society. Likewise, the same stance regarding honour was necessary for the public order and the

²¹ The moral and social behaviour that was expected of men in the ancient marital paradigm within the bigger imperial system, will be further discussed in **chapter** three.

same mentality was expected on the larger political scale. Furthermore, it was also believed that this domestic and political order, which constituted the Roman Empire, was also part of the divine order and therefore God's will. The same "us" and "they" or "othering" mentality is followed here with reference to the supposed "pagan" husbands (Elliott, 2000:558). If one takes the parallel between verse 2:12 and 3:1 seriously, then the exhortation made to women and slaves would be directed to the community as a whole.

1 Peter 3:1-7

According to Forbes (2014:loc.3148), the opening participle ὑποτασσόμεναι (be subject; cf. 2:18) introduces a new section of the household code and controls verses 1-7. The rationale for the submission of wives to their husbands is given by a lengthy and complex purpose (final) clause introduced by ἵνα. This clause first of all contains a conditional construction (verse 1) which in turn is modified by a redundant clause introduced by ἐποπτεύσαντες ("when they observe") in verse 2. The relative clause that begins in verse 3 ὥν ἔστω ("let it not be") selects τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν from verse 2 and gives both a negative and positive example of such conduct, using an illustration of outer versus inner beauty. The attention is shifted to the obligations of the husbands by οἱ ἄνδρες ὁμοίως ("likewise you husbands"). The verse is grammatically balanced with two participle clauses with an object followed by a phrase beginning with ὥς. Furthermore, the second section is concluded by the articular infinitive construction εἰς τὸ μὴ ἐγκόπτεσθαι and the purpose of the stipulated behaviour is emphasized (Forbes, 2014:loc.3162).

Ὅμοίως is linked to the submission of wives and slaves (2:18-2:25) relating respectively to their husbands and to their masters. This implies that the two roles have a common element of submission according to cultural norms. The participle ὑποτασσόμεναι serves the same purpose as in 2:13 where it has imperatival force. As mentioned above, the use of ἰδίῳις limits this exhortation to the marital relationship, therefore an indication that γυναῖκες refers to wives rather than women in general (Forbes, 2014:loc.3195).

According to Forbes (2014:loc.3195), the noun ἀναστροφῆς constitutes the condition of submission and refers both forward and backward for its content. Submission is the fundamental element of conduct, whereas some more particular features are discussed in verses 3:3-6. According to Michaels (1988:157) the ἄνευ λόγου offers a word play with ἀπειθοῦσιν

τῷ λόγῳ – they disobey the word but can be won without a word (cf. 2:12) in the previous clause.

The intent of the repetition of φόβῳ (cf. 2:18) is made clear in 3:4 where the focus is on what is precious in the sight of God and not in connection with the husband. The thought should be seen in conjunction with the exhortation in 3:6. Verses 3:3-4 consist of an extended relative clause governed by ὃν, an antecedent of which is “of you” (i.e., wives) from the end of 3:2. ἔστω οὐχ forms a negative imperative construction (“let it not be”), while οὐχ looks forward to ἀλλ’ in 3:4 to provide the contrast between inappropriate and appropriate adornment. The use of οὐ with the imperative is due to the sharp contrast accomplished with ἀλλά (Forbes, 2014:loc.3244).

According to Forbes (2014:loc.3244), the genitive combinations ἐμπλοκῆς τριχῶν, (“braiding of hair”); περιθέσεως χρυσίων, (“putting on of gold things”) and ἐνδύσεως ἱματίων (“wearing of clothes”) serve as interpretive keys. The intention of the text is not advocating the condemnation of these things in themselves, but insisting that they do not constitute true beauty in the sight of God (Michaels, 1988:160).

Therefore, taking into account the directive given to women and men within the marital context of the 1st century world, 1 Peter 3:1-7 can be seen as an echo of the customs and values regarding marital roles and relations that were practiced in the ancient Greek, Roman and Israelite world. The guidelines given to wives and husbands were in accordance with what were “expected” of them. These admonitions were determined by differing physical and mental characteristics assigned by “nature” to males and females. The man was regarded as superior and women as inferior. He was regarded as the ruler and the woman as the one being ruled.

1 Peter 3:2-4 focuses on the social conduct that the women should adhere to. Considering that the focus of this study is on the presence of 1st century masculinities in the text, the section concerning the exhortations to women is also of value. Although there are numerous exhortations given to women, directing their behavioural manner within the household, it does not mean that these guidelines are solely applicable to women and, in the case where it is, it does not mean that men did not have social roles and guideline that they had to adhere to.

Forbes (2014:loc.3289) notes that the οὕτως γάρ (3:5) gives a concrete example of subjection to husbands, both forward (cataphoric) and backward (anaphoric) and thereby linking the gentle and peaceable spirit in 3:4 to an attitude of submission from 3:1. Αἱ ἐλπίζουσαι εἰς θεόν

is parallel to ἐν φόβῳ in (3:2). As a result, the life orientation toward God, submission and proper conduct can occur. The infinitive ὑποτασσόμεναι is used as an instrument of manner, defining adornment in terms of submissive behaviour.

Elliott (2000:557) provides a summary of the “full rationale” that is given to the Jesus following community, specifically given to wives although it could be interpreted broader that just wives, to abide by the preferred behaviour and customs given. Firstly, subordination and holy conduct could win gentile husbands to faith in God (3:1); secondly, it is the will of God (3:4) and thirdly, it is consistent with the conduct of Sarah and the holy matriarchs of Israel (3:5–6). The claim is made that they should obey these guidelines because it was also the custom within the Old Testament period οὕτως γάρ ποτε (“That was how ... long ago.”). The γάρ (as in 4:6; ὅτι in 2:21; 3:18) introduces illustrative material. There are also references to the Hebrew Bible used for the advice to wives. That οὕτως introduces verses 3:1–4 in their entirety, and not only 3:3–4, is shown by the repetition that will shortly follow of the words, “deferring to their husbands” (3:1). The “humble and quiet spirit” drew together “the twin themes of wifely submission and wifely adornment”. The appeal to examples from “long ago” will now reinforce that identification. Ποτέ here introduces a parallel with the past (as in 3:20) (Michaels, 1988:163).

Lastly, the wives are heirs of the grace of life (3:7). In addition to this set of motivations, the following verses also explain what this subordination to the Jesus following community entails: reverent and chaste conduct (3:2), a gentle and tranquil spirit (3:4), emulation of the subordinate attitude of the holy matriarchs (3:5–6), and doing what is right without feeling intimidated (3:6) (Elliott, 2000:557).

1 Peter 3:8-4:11

Forbes (2014:loc.6805) states that the section of 1 Peter 3:8-12 commences with five predicative adjectives, which outline the appropriate attitudes and characteristics for Jesus following behaviour (Davids, 1990:124). The author used an unusual expression for “finally,” which means something like “in summary” (see also in 1 Tim 1:5), and condenses as a summary five imperatival adjectives with φιλάδελφοι in the center, the love of those in the Jesus follower community. The first and last adjectives (ὁμόφρονες, συμπαθεῖς) speak of thinking, the second and fourth (εὐσπλαγχνοί, ταπεινόφρονες) of feeling. While the first two terms, “united in spirit” and “sympathetic,” are exceptional in biblical literature, they are

common in Greek ethical discussion. However, while the words are unique, the ideas are well known in the NT.²²

The position advocated in 1 Peter 3:8 (ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὖσπλαγχνοι, ταπεινόφρονες) does not mean a poor self-image, but a willingness to assume a lower position and to put the interests of others above one's own interests.²³ Jesus' attitude is certainly a necessity if a disparate group is to be "united in spirit." Elsewhere in the NT as well, to have unity one must "rejoice with those who rejoice, weep with those who weep" (Rom 12:1) and thus be "sympathetic" (i.e., enter into and experience the feelings of another). Such actions characterise Christ's life and death for people, for he has had similar experiences (see also in Heb 4:15, with συμπαθεῖν, a verb related to this adjective), and it is what we can do for other suffering Jesus followers (Heb 10:34). However, "compassionate," used also in the Paul tradition (Eph. 4:32; see the related nouns in 2 Cor. 7:15; Phil. 1:8; 2:1; Col. 3:12; Philem. 12; 1 John 3:17, and the verb used exclusively for Jesus in Mark 1:41; 6:34; 8:2; 9:22), shows that a Jesus follower's caring is not to be simply because of understanding what another feels. Instead, Jesus followers care deeply about their siblings in faith so that the suffering of one becomes the suffering of the other. In short, Jesus followers can be said to be emotionally involved with one another (Davids, 1990:125).

The virtues which 1 Peter 3 advocates can be summed up in "loving your brothers and sisters", a single Greek term found in its nominal form in Rom. 12:10; 1 Thess. 4:9; Heb. 13:1; 1 Peter 1:22. 2 Peter 1:7 also contains a call by Jesus commanding Jesus followers to love one another, as the primary indication by which a Jesus followers is recognized (see also John 13:34-35). The virtue appears so commonly in Christian teaching that the text puts it in the centre of his virtue catalogue (Davids, 1990:125). In 3:9a a shift is made to the negative μὴ ἀποδιδόντες (do not return) to forbid retaliatory responses, by contrasting this undesirable attitude with τοῦναντίον δέ (but on the contrary). The ὅτι clause in 3:9 summarises what comes prior with the ἵνα clause consecutive²⁴ (Davids, 1990:125; Forbes, 2014:loc.3453).

²² Paul also argued (Rom 15:5; 2 Cor 13:11; Gal 5:10; Phil 2:2; 4:2) that unity in heart and mind is critical for the **Christian** community. This unity does not come from a standard imposed from without, like doctrine, but consists of loving dialogue and especially a common focus on Jesus as the one Lord. Humility was the mark of Jesus (Matt 11:29; Phil 2:8) and this unity will revolve around being "humble" (see e.g. Eph 4:2; Phil 2:3; Col 3:12; 1 Pet 5:5).

²³ These terms have a practical bent, for because we understand the feelings of another we act appropriately to assist our fellow-Christians.

²⁴ 1 Pet 3:10-3:12 consist of citation from Ps 34:13-17 LXX that further indicates the qualities that God desires for his people

The section 3:13-22 opens with two conditional sentences. The first (2:13) is framed as a rhetorical question, while the second (3:14a) is concessionary with εἰ καὶ (“even if”). 1 Peter 3:14b-15a offer a contrast between fear and intimidation and revering Christ as Lord. 1 Peter 3:15b insists on the importance of explaining the hope of Jesus followers when questioned about it, while 3:16a insists (with the use of ἀλλά) that this is done with appropriate motive and attitude. The ἵνα clause in 3:16 indicates the purpose of such a response to unbelievers. The section concludes with a comparative statement (κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιοῦντας), with a parenthetical conditional εἰ, on the well-known theme of suffering for virtue or sound morality rather than suffering as punishment (Forbes, 2014:loc.3577).

The section from 3:18-22 is according to Forbes (2014:loc.3807) one of the most difficult passages in the NT exegetically, theologically and structurally. The structure makes it evident that the complexities exist because of several parenthetical statements that disrupt the main argument. The section begins and ends with the focus on Christ, with as main purpose apparently the depiction of the transition from suffering to exaltation. 1 Peter 3:18 commences with Christ’s suffering, but at the end of the verse the focus shifts from death to life. By means of the relative ἐν ᾧ 1 Peter 3:19 picks up the final word πνεύματι in 3:18 and embarks on a parenthesis to depict what happened “in the Spirit”. 1 Peter 3:20 continues with πνεύμασιν (“spirits”) from 3:19 and discloses something of their identity. 1 Peter 3:22 utilizes the relative ὃς linking back to Christ to depict the final stage of his journey, namely his exaltation at the right hand of God (Forbes, 2014:loc.3833).

Elliot (2000:688) identifies the notion of subordination, that occurred previously with regard to civic (2:3) and domestic (2:18; 3:5; 5:5a) order, a notion that is in line with Christological kerygmatic tradition. The new order is established in the cosmos as a result of Christ’s resurrection. This represents a further assurance for the Jesus following community. The cosmic powers are subordinate to the power of the resurrected Christ; therefore the believers are given their freedom from the power of all the spiritual forces that controlled human lives. The cosmic powers were seen as powers working as human agents (1 Cor 2:6-9; 2 Cor 6:15; Eph 2:2) and consequently Christ is affirmed as the Ruler of the cosmic order (Elliott, 2000:689).

In the section 1 Peter 4:1-6, the opening verse 4:1 exhorts the readers καὶ ὑμεῖς (“you also”) to be prepared for suffering because Christ suffered (expressed in a genitive absolute

construction), with the ὅτι clause providing further rationale for this in terms of leaving sin behind (Forbes, 2014:loc.4207). Ὀπλίσασθε, is the second military metaphor that is used in this demarcated scope (Dubis, 2010:130). The metaphor of arming oneself implies the warlike conditions under which Jesus followers lived within the surrounding culture. The armour is a ἔννοιαν that is related to, perhaps drawn from, Christ's human suffering that is indicated by the αὐτήν, and also related to an intent or attitude. The reference to Jesus followers so armed doing God's will in 4:2, may imply that such suffering in accordance with God's will, also characterised Christ's suffering.

The military term refers to the notion that they are to "arm [themselves] also with the same insight" (Davids, 1990:148). The language simulates Paul's frequent image of putting on spiritual armour or using spiritual weapons although in these passages God, not God's followers, puts on armour. What the Jesus follower readers here put on is an "insight" or a "point of view." This term, ἔννοια, used only once in the NT (Heb 4:12), is also found in the LXX and refers to mental activity. The understanding is given that this kind of behaviour, described in verse 2, should be in accordance with the suffering Christ and therefore God's will and not to please human agents.²⁵

1 Peter 4:2 explains πέπαυται ἁμαρτίας (ceased by sin) by means of an articulated infinitive construction εἰς τὸ μηκέτι ... βιώσαι (so as to live no longer) followed by a contrast between human desires and God's desires. In 4:3 the need to leave a Gentile lifestyle behind is reinforced, cataloguing six typical pagan vices. The relative clause ἐν ᾧ that begins 4:4 functions as a causal conjunction picking up the broader meaning of 4:3. The relative οἱ in 4:5 picks up the subjunctive of ξενίζονται (to be astonished) in 4:4 and shows their accountability before God (Forbes, 2014:loc.4207). Forbes (2014:loc.6805) notes that the reference to the living and the dead at the conclusion of 4:5 provides an opportunity for the author to speak of the fate of the Jesus follower dead, with the μέν... δέ construction used to contrast the human and divine perspective on their lives.

The opening clause (Πάντων δὲ τὸ τέλος ἤγγικεν, the end of all things is at hand) in 4:7 governs the entire section 1 Peter 4:7-11. The inferential οὖν (therefore) then introduces four directives for life in the Jesus following community that must ensue from this eschatological nearness.

²⁵ The context makes clear that the author is not speaking of suffering as such, but of suffering within a Christian context, i.e. for Christian convictions firmly held (e.g. Blazen and Michaels). According Davids (1990:148) to term is frequently used in Proverbs in the Septuagint in this manner.

The final directive regarding service 4:10 is illustrated by two examples in 4:11 introduced by εἴ τις (whoever), followed by a ὡς clause that depicts the manner in which these are to be employed. The ἵνα clause stresses the purpose of serving this way, although the use of ἐν παντί indicates the focus more broad. The section concludes with a doxology, with the relative ὃ most likely referring to God.

3. Conclusion

The text of 1 Peter can be seen as a reflection of the world that it was created in, while, simultaneously participating in creating the very world, too. The socio-historical order of the 1st century was dominated by the Roman Empire. It was the only system the inhabitants knew and therefore it was their Empire-shaped reality. Investigating masculinities within the demarcated scope of 1 Peter 2:11-4:11 would entail an understanding of the the complexity of the study with regard to the use of rhetoric related to masculinities vis-à-vis an authoritative text, of 1 Peter set amidst the 1st century Greek and Roman world. In chapter 2, the focus was first and foremost on the textual aspects of the investigation, whereas chapter 3 will now attempt to elaborate in a more general sense on the selected themes within the socio-historical context.

Chapter 3: Framing the game

1. Introduction

In chapter 2, the text of 1 Peter was analysed and investigated with a specific focus on the rhetorical textual aspects and it marked out some initial focal points for discussion in subsequent chapters. In chapter 3 a few aspects selected on their primary relevance for the topic at hand, will be discussed within the general and larger socio-historical context of the 1st century Mediterranean world. Although the discussion will be approached from a more general perspective on the 1st century Greek and Roman world, the discussion will be focused on how the general aspects contribute and are always interconnected to the dominant masculine frame of mind at hand.

Conway (2008:7) informs us that there is a complex reciprocal relationship between text and context. She states that while, on the one hand, it is important to acknowledge that the literary text, as it was seen in the discussion pertaining to 1 Peter, reflects a certain perceived reality, the consideration of literary critics should, on the other hand, also be taken into account, namely that texts also play a role in the construction of a perceived reality, both in the past and the present. Texts contribute to shape the context of which they are part. Consequently, the text of 1 Peter is mutually shaped by the socio-historical context of the 1st century Mediterranean world, but is also shaping cultural expressions of both the past and present contexts within which it is read.

Thus, investigating the text of 1 Peter, with the acknowledgement of its nature as a historical document within a particular socio-historical context, Elizabeth Schüssler Fiorenza (2007:380) quotes Edward Said who “understand(s) the text not simply as a system of communication, but rather as a *worldly* historical document embedded in power relations”. Said conveys it as follows: “Texts are worldly, to some degree they are events, and, even when they appear to deny it, they are nevertheless a part of the social world, human life, and of course the historical moments in which they are located and interpreted” (Schüssler Fiorenza, 2007:380).

In terms of the focus on masculinities, as alluded to in chapter 1, namely that masculinity performs in ambiguous ways, rather than as fixed constructs, the notion of masculinity will be discussed within the larger 1st century Roman and Greek framework of the Roman Empire, whilst keeping in mind that the Roman Empire can be considered as an inherent masculine entity. Secondly, as a consequence of being a fundamental part of “being” within the ancient

Mediterranean context, masculinities will not be viewed as an independent entities divorced from its culture, but rather as a juncture relating to multiple motifs within the larger 1st century socio-historical context. Thirdly, masculinities will be discussed in conjunction with and reciprocally in connection with themes that are negotiated within the text of 1 Peter, namely the Roman Empire, against the cultural script of honour and shame.¹

Therefore, in the discussion that will follow, the important themes that arose from chapter 2 will be discussed. This will include a more general discussion with regard to the Roman Empire, with special reference to specific groups that are addressed in the demarcated scope of 1 Peter 2:11-4:11. The rationale is to view how the text functioned within the bigger context of the Roman Empire, but also to shed light on specific contextual aspects relevant to 1 Peter, in order to understand how this text functioned within the different spheres of the Empire, with specific reference to the Jesus following community. The Roman Empire will be discussed in terms of its general context, its ideological and material nature, imperial theology and the manner in which the Empire was structured as an οἶκος.

Honour and shame, as fundamental to the cultural and moral script of 1st century Greek and Roman world, have to be taken into account since these concepts are crucial for the construction of group conduct. Categorisations of the society that are relevant to the discussion of 1 Peter will be the collectivistic nature and family and kinship that also played an important role with regard to the construction of group personality. Thereafter, the attention will shift to the individual personality, focusing mainly on the lived reality of the 1st century men relating to the themes that arose from 1 Peter 2:11-4:11.

2. Framing the “system” as “playing field”²

According to Porter & Pitts (2013:2) scholars have continuously emphasised the way in which the Greek and Roman culture have served as a “significant social matrix” for the literature of the NT.³ Originating within the sphere of the omnipresent Roman Empire⁴, Roman imperialism

¹The notion of “playing the system” refers to the thesis’ title. However, the “system” is related also to the investigation of the influence the Roman Empire’s imperial system had on the text of 1 Peter’s construction of masculinity.

² Related to this is the statement made in chapter 1 with regard to power relations, namely power-over and power-with within contemporary society.

³ For a summary of the developments in NT scholarship in this regard, see of (Porter & Pitts, 2013:1–6).

⁴ The NT originated in the 1st century and consequently during the period of the early Empire or the Principate (after Augustus’ other title of First Citizen, the *princeps*). Before the reign of Augustus there was the Republic

infiltrated every aspect of the living space of the 1st century Jesus followers and subsequently the Roman Empire is perpetually and powerfully framing the reality of the inhabitants.⁵

2.1 The “System”⁶ of the Roman Empire

According to Woolf (2012:13), “Empire captivated the Roman imagination” and seems to be “written into Roman DNA”. The imperial power, ideology or “system” of the Roman Empire is all-encompassing. Therefore, as stated in chapter 1, even if explicit references with regard to the ideological power-over of the Roman Empire are not mentioned within texts, the dominant influence of the ideology still had a fundamental impact on the manner in which the text is constructed.

Elaborating on the Roman imperial ideology it needs to be stressed from the outset that it should not be presented as having been monolithic or even universal. This ideology should rather be understood as an “official language” in terms of the system of concepts by means of which the members of a given group provide themselves with a representation of their social relations, for example through the vocabulary of honour or masculinity. The emperors or governing elite

and after him only emperors. The reign of Augustus as the first emperor can be seen as a continuation of the main features of the Republican rule.

⁵ Thus, while investigating the influence of the “system” or Roman Empire within the text of 1 Peter, it is important to note that the literature of the NT was written more or less in the 1st century CE, well within the geographical boundaries of the Roman Empire’s reign. According to Carter (2006:1), the interaction, within the pages of the NT, with the Roman world is assumed rather than explicitly mentioned. Although the Roman Empire’s presence is not always openly mentioned, the Roman Empire provides the “ever-present, economic, societal, and religious framework for the NT’s claims, language, structures, personnel, and scenes”. Any investigation with regard to the Roman Empire is complex due to the more than 500 years of Roman imperial civilisation. Thereupon, it is crucial to acknowledge that the complex imperial system of power can neither be fully scripted nor fully articulated. The Roman Empire, encompassing a multitude of subjects, figures, ideas and interrelated themes, being the originating context of centuries of history, will always exhibit a sense of mystery.

⁶The difference between the concept of system or more generally known as “empire” and the Roman Empire should be made clear: The use of Empire with a capital letter refers to a certain Empire, for example the Roman Empire. Empire can be situated within a particular time and space in history. The concept of empire is regarded primarily as a theoretical approach as it is explained in Hardt and Negri’s influential book *Empire*: “First and foremost, then, the concept posits a regime that effectively encompasses the spatial totality, or really that rules over the entire ‘civilized’ world. No territorial boundaries limit its reign. Second, the concept of empire presents itself not as a historical regime originating in conquest, but rather as an order that effectively suspends history and thereby fixes the existing state of affairs for eternity. From the perspective of empire, this is the way things will always be and the way they were always meant to be. In other words, empire presents its rule not as a transitory moment in the movement of history, but as a regime with no temporal boundaries and in this sense outside of history or at the end of history. Third, the rule of empire operates on all registers of the social order extending down to the depths of the social world. Empire not only manages a territory and a population but also creates the very world it inhabits. It not only regulates human interactions but also seeks directly to rule over human nature. The object of its rule in social life in its entirety, and thus empire presents the paradigmatic form of biopower. Finally, although the practice of empire is continually bathed in blood, the concept of empire is always dedicated to peace – a perpetual and universal peace outside of history”(Hardt & Negri, 2000:xiv).

class did not need to provide their world with ratifying texts, but merely with a system of concepts that could shape, and in doing so, slowly unite the cultural scripts of their subjects (Ando, 2000:23).

The Roman emperor came to fulfil a similar function: the desire at all levels of the population to see stability in the history of the empire was expressed first and foremost by the fiction of dynastic continuity on the throne that became so prevalent in the second century; and virtually every pagan religion made room for the emperor in its pantheon—or, rather, allowed its practitioners to accommodate the extraordinary power of the emperor in their individual theologies. A regime's ideology makes explicit the particular principles of legitimation to which it appeals, and to the extent that the regime is successful the ideology gives voice to the foundational beliefs on which an individual subject's normative commitment to the social order is based. The function of ideology can be described as “to efface the domination intrinsic to power in order to present the latter at the level of appearance under two different aspects: on the one hand, as the legitimate rights of sovereignty, and on the other, as the legal obligation to obey it.” Ideology then operates by constructing and conveying meaning in whatever available forms of signification “within a system of domination in such a way as to sanction its continuance”—“to establish and sustain relations of power which are systematically asymmetrical. We may regard as ideological those symbolic phenomena generated by individuals in order to represent their imagined relationship to the “real conditions of their existence” (Ando, 2000:24).

Thus, Ando (2000:xi) notes that the stability of the Roman Empire's reign did not rely on Roman power alone, but on a slowly realised consensus pertaining to Rome's capability to “maintain social order and to establish a normative political culture”. Woolf (2012:49) comments that although the development of the Roman Empire extended over a few centuries, it was not expeditious. Therefore, Rome's imperial story unfolds against the slow secular changes of the ancient world.

Echoing Woolf (2012:227), the emphasis in this investigation is placed on the influence imperial regimes had on local experiences, on the expressive and performative nature of people, nations and structures. The Roman imperial system can be described as the “organised power

of networks” employing complete dominance within the political, socio-economic, military, social, moral and religious structures (Carter, 2001:19)⁷.

2.2 The Roman imperial “material” context

The Roman Empire becomes the “crucial context”, when scholars are investigating the ancient Mediterranean world. The imperial domination through materiality can be considered as one of the most important attributes that secured the far-reaching Roman imperial dominance⁸ and ideological influence.

Carter (2006:3) discusses the Roman Empire as material world in terms of four characteristics, namely the empire as hierarchical,⁹ aristocratic, agrarian and legionary entity. When viewing the Empire in hierarchical order, the Roman emperor is at the top of the imperial structure.¹⁰ The emperor, as all-encompassing entity of political power and the enforcement of social gender disparity, was considered as the ultimate male within the 1st century Mediterranean world Woolf (2012:6–7).

Furthermore, with the Roman emperor at the top, he had the say about money and commanded the loyalty of the soldiers. He decided which aristocrats would occupy which magistracies and which the priesthood. All the vital decisions were made by the imperial court (Woolf, 2012:6). The Roman emperor had become the chief office of the Roman state.

Through the elite as second in command to the emperor, the hierarchal structure continued with the retainers assisting the governing class in governing. The retainers constituted

⁷ In this investigation it is important to distinguish between the different spheres. However, also worthy of note is the fact that the imperial Roman Empire rule, the emperor and the ruling class, influenced every inch of the demarcated geographical scope of the Empire. Everything was interrelated and interconnected through the all-encompassing power of the Roman imperial system.

⁸ Woolf (2012:3) notes that the time of the Republic was the time wherein Rome underwent a metamorphosis from an Italian city-state to the leading power in the ancient Greek and Roman world. The last century of the Republic can be considered as the period of greatest territorial expansion, the time in which Roman literary and intellectual culture achieved its classic form and also 100 years of wars.

⁹ Further discussion, of the hierarchical structure of the Roman Empire and the empire as οἶκος (functioning as metaphorical household), will follow. In this investigation it is important to distinguish between the different spheres. However, also worthy of note is the fact that the imperial Roman Empire rule, the emperor and the ruling class, influenced every inch of the demarcated geographical scope of the Empire. Everything was interrelated and interconnected through the all-encompassing power of the Roman imperial system.

¹⁰ Augustus’s immediate successors included: Caligula (who was assassinated) and Nero who committed suicide because he thought he had lost control of the Empire. The Flavian dynasty ruled for most of the late 1st century AD. The last Flavian emperor, Domitian, was assassinated in AD 96 and during the 2nd century a series of long-reigning emperors presided over a relatively stable Empire (Woolf, 2012:7).

approximately 5% of the population, comprising officials, professional soldiers, household servants and personal retainers. They were usually based within the cities, acting as “agents of aristocracy”, personalising and representing authority among lower orders, performing wishes, enacting decisions, and maintaining possession of land and people (Carter, 2001:17).

The lower part of the hierarchal order, the people not from the elite classes, constituted the rest of the population. This group occupied about 97% of the entire Roman Empire, representing an excessive gap between the elite and non-elite with regard to power, wealth, and status (Carter, 2006:10).

The second characteristic, the Roman Empire as aristocratic, meant that roughly 2-3% of the total population were the designated rulers of the entire Empire. According to Carter (2001:11) the ruling elite was constituted by those men who inherited wealth, land and social status including those appointed by the emperor as officials, bureaucrats, military leaders and religious officials. Thus, this elite group constituted the social experience, the inhabitants’ quality of life, implementation of authority and control of wealth (Carter, 2006:3). Woolf (2012:6) states that the Roman and Italian aristocracies were given roles in the new order as governors and as military commanders.

Thirdly, the Roman Empire as agrarian empire relates to the fact that the wealth of the Empire was based on land ownership. The power and primary resources of the rulers could be found in their ownership of land and labour (Carter, 2006:3). The early Roman Empire prided itself upon having created a world at peace (Woolf, 2012:7).

The fourth characteristic of the Roman Empire as a legionary empire indicates that the leadership ruled the Empire by means of coercion. This dominance was mainly enforced by the Roman army and controlled various forms of communication, for example the designs of coins, buildings, monuments and literature (Carter, 2006:4). Empire’s tangible manifestation had its basis in Roman power which was primarily situated in its vast military power in the form of well-trained and well-resourced legions which operated both with ruthlessness and efficiency. It exercised its power over foreigners and lower classes but at times also held Roman provincial governors accused of wrongdoing accountable before the courts (Punt, 2012a:2).

Although the notion of extreme persecution and explicit violence is not reflected in the text of 1 Peter, the presence of military metaphors mirrors the prominence of military control within all spheres of the inhabitants’ lived reality.

2.3 Empire as οἶκος¹¹

Οἶκος, a fundamental element in understanding the social, political and religious context of the ancient Mediterranean world, is a technical term referring to various meanings within the ancient Roman Empire context. Relating to the current discussion, *The Theological Dictionary of the New Testament* (TDNT) defines οἶκος, among others, as a “house”, “dwelling place”, “domestic affairs”, “family” and “community”. The term was especially used as a primitive image for the Jesus following community to describe the community as the οἶκος of God. In 1 Peter 2:5, the believers are identified as being part of οἶκος πνευματικὸς (2:4, “spiritual house”). Furthermore, the term is connected to familial, ethnic, cultural and religious identification as being the ἐκλεκτόν (2:9, “chosen race”; βασιλῆιον ἱεράτευμα (2:9, “royal priesthood”); ἔθνος ἅγιον (2:9, “holy nation), λαὸς εἰς περιποίησιν (2:9, “God’s own people”) and λαὸς θεοῦ (2:10, God’s people) (Michel, 1985:674).

Thus, in order to comprehend the manner in which οἶκος as structure of social relations or metaphor functioned within the ancient 1 Peter context, it will be discussed, as it is found in 1 Peter, as a structure relating to both the political or civil (2:13-17) and domestic (2:18-3:7) spheres.

According to Elliott (1990:172), the notion of οἶκος provided, among others, the model, the terminology and the ideological framework for the organisation of the state as a whole, its smaller parts and its various types of subjects and its administrative officials. Οἶκος was a unifying concept, indisputably conforming to a centralized political, economic, social and national system. The political connotations of the οἶκος were known and formed the basis of the socio-political form of life in the Mediterranean world as a whole (Elliott, 1990:173).

Household or family can be considered as patterns of social relations, reflected in the ancient social context (Horrell, 2001:294). Elaborating, Anthony Giddens refers to the patterns of social relationships as “structuration”. Horrell (2001:294) notes that “the structuring of social

¹¹Osiek & Balch (1997:6) comments regarding terminology: “Neither ancient Greek nor Hebrew nor Latin had words that directly translate what modern Western English means by “family” or “house”. The Greek οἶκος, Hebrew בַּיִת (bayit), and Latin *domus* can all refer to the physical building but can all just as well, and more often do, mean: household, including material goods and slaves; immediate blood family; or family lineage. Perhaps the more polyvalent English “home” is a more appropriate equivalent for some of the same realities. Nor does the Latin *familia* only or even usually refer to the nuclear family, but rather to all persons and objects under legal power (*patria potestas*) of the male head of the family. Consequently, for the sake of this discussion regarding the metaphorical use of family, house, domestic and household, whilst acknowledging the complexities involved, the Greek word οἶκος will be used.”

relations across time and space”, as in the text of 1 Peter, is significant. Structure as “the medium and outcome of conduct recursively organizes” and therefore language used in reference to different meanings of οἶκος shapes social relationships and is at the same time reproduced in the context of those relationships (Horrell, 2001:294).

The basic model of οἶκος consists of a “tri-partite” hierarchal division of roles for the members of society. The paterfamilias plays the role of the ruler or leader in each of the three relationships, namely husband over wife, father over child and master over slave (Bird, 2011:86-87). Balch (1981:61) remarks that the hierarchal Greek ethic, which is expressed through relationships, became the standard code for household behaviour and aristocratic segments of the Roman society. Furthermore, according to Aristotle, the rationale of the structure of οἶκος, is the maintenance of order within the Empire, both on macro and micro levels (Bird, 2011:87). Thus, the metaphor of the οἶκος was used as a key rhetorical strategy of the Roman Empire to enforce imperial dominance. But, as Roisman (2005:55) rightly mentions, the political ties between οἶκος and πόλις tend to blur the boundaries between the private and public spheres.

According to Schüssler Fiorenza (1983:260) the household code in 1 Peter 2:11-3:12 no longer consists of three pairs of reciprocal injunctions, for it only mentions slaves, wives as well as husbands, but no section on children and parents. This code stresses primarily the duties of the subordinate members of the household. Its context is the Greek and Roman discussion on the *politeia* with three sections: duties concerning the state, those concerning the household and those concerning marriage. In 1 Peter the discussion begins with a demand for submission to human governors (2:13-17), then encourages slaves to be submissive even to hard and unjust masters (2:18-25), and asks Jesus following wives to submit themselves to their husbands, even when the latter are pagans and actively engaged against the Jesus follower community by being disobedient of the word (3:1-6). The passage does not contain an exhortation to masters, but admonitions to the wife are followed by short exhortation to the husband (3:7).

2.4 Imperial theology

Carter (2001:20) comments that even religion, a private phenomenon in our modern frame of mind, was considered as a political and therefore a civic, public and visible practice. Perrin (2013:133) echoes the idea that the political domination of the Empire had religious entailments. He states that, for a long time, the influence of the imperial cult was

underestimated, but the notion of the imperial cult was anything but fixed and changed according to the personal preference of each emperor. Narrowing the notion of imperial cult more or less around the 1st century, evidence shows that the emperor cult was demanding increasingly high socio-political requirements of the Jesus following movement (Perrin, 2013:133).

According to Woolf (2012:116), the period before Augustus, which the 1st century is the aftermath of, can be regarded as one of contested omens and struggle for control of religious institutions. Woolf calls them episodes of religious hysteria that gave rise to some wider feeling that failures in moral conduct were in some sense the root of the troubles of the late Republic. But the huge investment Augustus put into moral rearmament suggests that ideas of this kind were fairly widespread.

Within the 1st century Augustus, earlier known as Octavian, was presented with a shield on which were listed courage, justice, mercy and piety towards the gods of the country. Courage translates *virtus*, the origin of the notion of virtue, but meaning something rather different to the Romans. *Virtus* was not a condition, but an active force, one connected to manliness, a power that might transform the world. Justice and Mercy were conventional regal qualities. Piety, *pietas*, was the set of dispositions that held Rome's hierarchical society together.

Woolf (2012:117) states that it was thought that disasters signalled a breakdown in relations with the gods; it followed that success was a sign of divine favour. Romans certainly came to believe that the gods supported their wider hegemony. The Romans felt that there is a fulfilment of a divine plan, the will of the gods, that the gods had a special plan for them and so their religious action was not exactly on par with those of others. The Roman people considered the most religious of all. In fact, the piety of the Romans was reflecting the self-image of the Roman elite. Religious knowledge at Rome consisted of expertise in ritual, not in theology, and rituals were fundamental to the workings of the state. The Senate was the ultimate mediator between Romans and their gods. All ancient communities had priests, but perhaps in Rome the correlation between political and religious authority was unusually strong.

Most peoples of the ancient world were polytheists: they believed in a plurality of gods, and paid cult to a number of them. A few peculiarities were infamous, like the Jews that served only one god and cultic behaviour like this was considered a scandal (Woolf, 2012:119).

Religious traditions of the Romans did offer new ways of understanding and coming to terms with their growing power and therefore the history of religion became a way of telling imperial history (Woolf, 2012:123).

Woolf (2012:123) notes regarding the emergence of the idea that Roman rule was divinely ordained that it became more evident during the reign of Augustus and it is also at this point at which the religions of other communities were systematically orientated towards Rome (Woolf, 2012:124).

Many imperial nations have come to understand their rule as divinely ordained and sustained. Every empire has claimed cosmic sanction, for example in the words of Max Weber, the idea that the powerful were powerful by heaven's will, "the theodicy of good fortune". Such beliefs offer reassurance that human society is justly ordered and history meaningful (Woolf, 2012:126).

Therefore the notion of imperial cult is of value with regard to the discussion of 1 Peter. It seems as if the text communicates contradicting messages regarding the worship or honouring of the emperor. As it was illustrated in chapter 2, the assumption can be made that the intention of the text is not to encourage the worship of the emperor or the imperial cult, but rather to encourage the acknowledging of God as creator of order. Thus, the Creator of natural order within the context of empire, the entity being worshipped is God. But, as Fernández (2012:99) states, the reign of God is a dynamic reality and, importantly, not "some abstract, universal reign, referring to the divine majesty and God's governance of the universe". God's reign requires people and a following community. Fernández (2012:99) notes that the "reign of God" is not associated with state or social structures and claims that God is the only leader. The reign of God, as it is reflected by the text of 1 Peter, does not consist in a state or in an institutionalised social system. However, obviously, the influence of the ideology of empire and imperial cult within the text cannot be denied. Therefore, it is important to take note of the manner in which religion and theology were framed within the 1st century mind-set.

The text of 1 Peter is composed within the context of an Empire in which masculinity became a defining aspect. Even when 1 Peter calls upon Jesus followers to retain their identity and affiliation to God and Jesus, it is done in a way characterised by and influenced by values related to an imperial-based masculinity. Therefore, one has to be cautious when investigating a text such as 1 Peter, for both the overt but also subtle influences of such masculine patterns, even within an early Jesus follower community such as the one 1 Peter addresses.

3. Honour and shame: The essential guide to “playing” the “Empire game”

“It was this structure of social order, in turn, that established the ‘playing field’ according to which ‘game’ or script honour and shame was ‘played’.”

(Elliott, 2000:487)

All cultures are governed by notions of honour and shame, but the 1st century context is a special case in point. As Elliott notes above, the social context or playing field in which 1st century people lived, were largely characterised by systems and structures based on honour and shame. Moxnes (1996:19) states that in order to investigate themes within the moral and social world, the notions of honour and shame as they specifically pertain to masculinities within the 1st century Mediterranean context should be considered as a complex spectrum of interrelating concepts. This system forms the essential guide to other relations within the 1st century Mediterranean’s moral and social framework, as Elliott also suggests above. Thus, honour and shame as key aspects of the social system will be discussed in relation to the system’s structure and stratification, gender differentiation, masculine embodiment of honour, gender division of space into male and female domains, honour codes, social dispute and conflict, and labelling and stigmatisation between in-groups and out-groups, personality (individual and group), kinship and family within the ancient Greek and Roman world, to name a few. The central focus with regard to masculinities will be used as a guideline within this discussion.

3.1 Honour and shame as pivotal values¹²

Towards defining: honour and shame

Barton (2001:271) comments that honour in the Roman world was very different from the “fluid” notion of balancing, reciprocities, and compensations that we would consider to be

¹²Barton (2001:10) says: “Sadly, when we speak about Roman notions of honor in English, the profusion of Roman ideas and emotions is reduced to our depleted vocabulary. We who speak and write in English are compelled with the word “honor as a sort of umbrella term, occasionally substituting “pride” or “self-esteem” and adding or subtracting “guilt” and “shame. English “honor” is a word used indiscriminately for both the code and the emotions; it confuses or conflates the code of behaviour and the emotions expressed (or suppressed) by the

“honourable”. The ancient conception of honour was located within “restless Roman dynamics” where no one’s position was fixed, except those of the enslaved and defeated. The best word that Greek villagers, regarding themselves and the world, could find in discussing honour and shame related matters, was “tension”. Therefore what we as 21st century readers would consider as a person of honour or a person with a sense of shame, is quite different from how the ancient people had understood these concepts (Barton, 2001:273).¹³

Within biblical sciences, honour and shame are considered by various scholars (e.g. Malina, Neyrey, Elliott etc.) as being “pivotal values” of the 1st century Mediterranean world and key to the investigation of NT literature. These values served as fundamental benchmarks regarding the manner in which the 1st century social and cultural interacted¹⁴. These were social and cultural values that were “determinative of a person’s identity and social status” (Simkins, 2000:603). The honour and shame value system was the “primary axis” that determined what was considered as honourable or dishonourable.

DeSilva (2000:25) defined honour, within the 1st century Mediterranean societies, as a dynamic and relational concept that involves the individual’s self-perception as well as the way the individual is perceived by the group. The ancients considered honour as being the core and

code. And so it is important to point out that, although our English word “honor” is a direct descendant of the Latin *honor*, the latter played a relatively modest part in the Romans’ vocabulary of emotions; it rarely subsumed, as it does in English, the tangle of ideas and emotions of which it formed a part. *Honores*, Latin, were the prizes, the tokens of the esteem and recognition that one received from others and that gave one status. These *honores* might include offices, crowns, statues, and panegyrics. With a few notable exceptions, the word did not refer to the emotions. Simply for lack of an alternative, however, I use English “honor” and frequently. But my efforts are directed not to defining the English term “honor,” but, to the harder task of describing the dynamics of an array of emotions working with and counterpoint to articulate codes and statues of Roman Society.”

¹³Barton (2001:288) elaborates: “Roman men and women lived in constant and everyday tension or consciousness, in connection to honour and shame, that had the potential to regulate and bind a culture”. Barton (2001:288) said that in the time of the early Empire, among others, the inhabitants strived to live in a state of perfect and unflustered peace, resulting in discomfort and consequent desire to live in the right relationship to god, king and nature. Honour was the sum of the great algebraic system of counterforce on which Roman Republican society was maintained. If the Roman mind was to fall from grace, it was not, as Christian tradition, a fall away from an absolute obedience to God or conscience, but a fall from the high wire, a fall from the balancing systems that had sustained them and suppressed violence for so many centuries within their culture”.

¹⁴Malina (2001:13) uses the notion of “cultural script” or “cultural matrix” referring to the larger frame of a system of culture. He argues for a “more complete pattern of behaviour, a larger frame, which characterizes the range of behaviours typical of (a) person or people in general in a given culture. Malina(2001:14) continues that culture is patterned, explicitly or implicitly, making it possible for modern 21st century scholars to extract meaning from ancient texts although the two contexts are worlds apart. He argues from the standpoint that “(a)ll human beings are entirely the same, entirely different, and somewhat the same and somewhat different at the same time” (Malina, 2001:24). Malina, among others (JH Elliott, PF Esler, MAK Halliday, RL Rohrbaugh, JH Neyrey), forms part of the “Context Group”. This group of biblical scholars uses anthropological and sociological methods, for example the socio-scientific method, to interpret biblical texts. Conversely, these anthropological and sociological methods are criticized by Porter & Pitts (2013:5) saying that these scholars are prescriptive rather than descriptive and do not have sufficient evidence for such anthropological and sociological claims.

definition of being. Malina (2001:30) elaborates that honour could be described as socially acceptable attitudes and behaviour as juncture of authority, gender status and respect. Furthermore Barton (2001) quotes Pierre Bourdieu who states that the “point of honour” is “embedded in the agents” very bodies...in the form of bodily postures and stances, ways of standing, sitting, looking, speaking or walking” Honour is a claim to worth and social acknowledgement of that worth. According to Plevnik (1998:107) honour is primarily a group value. Within the framework of kinship groups and gender based society, honour is a value embodied by adult men. Individual men must achieve honour in public contests and therefore it must be claimed, gained and defended by one’s contemporaries. These value clusters are lived more intensely within smaller, tight-knit groups where everybody knows everybody, and all are “equal” within the honour value and individuals exist only where kinship rules prevail.

Apart from being a culture of honour and shame, the ancient Mediterranean context is also a culture of guilt.¹⁵ Craig Williams (2008) states that the concept of guilt should also be acknowledged as being part of the concept of shame. When people are situated within an “other-orientated society” people reply to others to tell them who and what they are. Therefore, others have the power to control which values and sense of morality are internalised by the individual. But when the individual’s sense of honour and shame differs from the public’s sense of morality, the public’s notion of morality is played against the individual’s inner sense of honour and shame and violations of this internalised morality result in guilt (DeSilva, 2008:23).

Williams states that the notion of guilt, as an expansion of the concept of shame, is close to the Greek and Jewish-Christian culture and becomes insightful in a community in which cleansing of conscience and the removal of sin plays an important part.

Ascribed and acquired honour

According to Moxnes (1996:20) honour can be ascribed or acquired. Ascribing honour is inherited by birth. The ascription of honour is therefore linked with a person’s lineage or parentage. Thus, a person acquires honour just by being born into a certain family. DeSilva (2000:28) refers also to an example of being born into the “house of David” that naturally,

¹⁵ Craig Williams (2008:89) differentiates between the notions of shame and guilt: “What arouses guilt in an agent is an act of omission of a sort that typically elicits from other people anger, resentment, or indignation. What the agent may offer in order to turn this away is reparation; he may also fear punishment or may inflict it on himself. What arouses shame, on the other hand, is something that typically elicits from others contempt or derision or avoidance ” (DeSilva, 2008:23).

within the Jewish subculture, would provide a person with honour. There are numerous claims with regard to being a member of the “brotherhood” or “household of God” in the text of 1 Peter. According to the author of 1 Peter a person is considered “honourable” when he/she is converted from paganism to the Jesus following community. Honour is also ascribed by being a “noble person of authority”. It can therefore be ascribed by persons of power, for example God, the king or aristocrats. Consequently honour can be ascribed by persons, who can claim honour for others and can force acknowledgment of that honour, having the social standing and power to act accordingly (Malina, 2001:32).

Additionally honour can also be acquired or in the words of DeSilva (2000:28), that is “achieved” honour. He states firstly, that acquired honour manifests when a person is persistently “virtuous” in their dealings. Thus, a person builds up a *name* for being *honourable* and embodies virtues prized by the group. For example, in 1 Peter this can be seen in the manner in which the text exhorts the Jesus followers to maintain a particular lifestyle and virtues. Secondly, the honour can be won and lost in the social game of challenge and riposte.

Challenge and response

Challenge and response is a “social pattern” or “social game” to socially gain honour over against others. Therefore, Simkins (2000:604) states that the competition for honour took the form of a confrontation through challenge and response. Consequently, every social interaction outside one’s own family or close group of friends was considered to be a potential challenge to one’s honour, a claim to enter another person’s social space. Simultaneously, the challenge itself bestows honour and proclaims that one is a person of honour and worthy of challenge. Therefore, by challenging the honour of one’s peers, one has the hope to gain precedence over that person, enhancing one’s own honour.

The challenge of honour is only recognised among social equals, for it implies the ability or need to respond. To challenge someone who is unable to defend his honour (e.g., someone of lower status, a woman, an aged or infirm person) will bring shame upon the challenger. Under these circumstances, a champion may take up the cause of the challenged. On the contrary, when a man challenges his social superior, the challenged may choose to ignore the affront of his inferior without any damage to his honour. The challenge of the inferior is unworthy and consequently brings shame upon him.

The challenge between equals may be positive (e.g., a word of praise, a gift, a request for help, or the offer of help) or negative (e.g., an insult, a threat, or a physical affront). The challenged in turn responds in kind to defend a particular man's honour. If the challenged person fails to respond or responds poorly, then he shames himself — he gets shamed. However, if the person loses the honourably fought challenge, he is not shamed; he has simply established his own lack of precedence in relation to his challenger. The *de facto* achievement of honour depends upon a person's ability to respond effectively to any challenge of his claim to honour (Simkins, 2000:604).

Important to note is that honour was deemed lost or gained through public recognition. It is the *socially* recognised claim to worth, which a person acquires, by excelling over others in social interaction. Honour and shame status is mainly gained through group recognition. Although honour can sometimes have an inner dimension, the value of a person is essentially a public matter (DeSilva, 2000:25). In short, honour and masculinity went hand in hand, were reciprocally related, and co-constitutive!

3.2 Honour and shame: dynamics of group and individual personality

Other-orientated people

According to Malina (2001:58), 1st century Mediterranean society always viewed themselves through the eyes of others. They needed others for a meaningful existence within their family, tribe, village, city, or ethnic group. Williams, in DeSilva (2008:23), states that personality was essentially dyadic rather than individualistic. This meant, according to the dyadic model, that Mediterranean people were “other-orientated” people who were essentially dependent on others to affirm themselves. This dependence on affirmation by others represents a system which is “immaturely heteronymous”, consequently having no individual sense of self, but fixating on the notion of what to do or not to do solely on the expectations and perceptions of others. Therefore, a dyadic person is virtually group-embedded and group-orientated. People with such a group-embedded, collectivistic personality always need others to tell them who they are and how they should behave (Malina, 2001:63).

This reinforced the reason for striving towards an “honourable image”. DeSilva (2000:36) states that those individuals, or groups, that contributed to the maintenance of order and stability within both private and public spheres, were assessed as valuable persons of worth.

This notion is clearly visible in 1 Peter where certain exhortations are given, relating to the civil and social realms, to maintain the order within the society. Consequently honour and shame ultimately dominated both the implementation of the written values and laws, as well as the “unspoken” rules not part of the constitution (DeSilva, 2000:36).

In a society where the collectivistic understanding of the identity and lifestyle is fundamental to the functioning of the community, kinship and family also is directly related to community and worldview.

Kinship and family

According to Malina (2001:81) notions of kinship and family are found in two focal social institutions, realised in the spatial and architectural arrangement called the house and the city. Kinship can be understood as symbolising the biological processes of human reproduction and growth in terms of abiding relations, roles, statuses, and the like. Kinship is about naturing and nurturing human beings interpreted as family members. In ruralised societies, the kinship group was the economic and religious unit; therefore the ancient Mediterranean society did not distinguish family, economy and religion (Malina, 2001:134)

According to Moxnes (1997:1) οἶκος¹⁶, as an important component of the ancient honour and shame Mediterranean world, can be understood as a social organism or social institution. As previously mentioned, the notion of οἶκος presents itself in both the public and private spheres of the ancient Roman Empire.

Hanson (1996:62) defines kinship as “an abstraction” relating to the network of relationships based on birth (real or fictive) and marriage, and it forms one of the four foundational social domains (politics, economics, religion, kinship) that social sciences analyse. While investigating issues relating to kinship and family within οἶκος in the private sphere, it should be mentioned that the social phenomenon of kinship is interconnected and interrelated to the social institution of οἶκος in the public sphere. Thus, when investigating these issues, clear distinctions cannot be made as everything is part of a network of relationships. These relations

¹⁶ According to Moxnes (1997:16), the notion of family has been traditionally understood as a “unified” concept and thus, based on the theory of modernisation with the “nuclear” family, representing the ideal form. “The main problem with this was that “family” was used as if it were an analytical concept with a distinctive meaning, whereas now it is regarded much more as a cultural construct”. Consequently, the notion of “family” or kinship, as cultural construct, is a multiplex one.

within both the public and private spheres, in connection to οἶκος, are equally important in maintaining the order within the Empire.

Consequently, the οἶκος can be considered as an important unit of kinship within the ancient Greek and Roman world. As mentioned previously, the οἶκος during NT times was still largely organised according to the Aristotelian formulation with regard to duties and roles within the οἶκος.

Regarding the discussion in relation to masculinities, the role of the man, as κύριος of the οἶκος, in the domestic sphere is essential. κύριος, or the head of the household, can be translated as master, guardian or steward. The role of κύριος, in accordance with the Greek and Roman customs of the day, was usually occupied by the eldest male of the domestic οἶκος with citizen's rights. He had executive authority over the domestic οἶκος and property business within the public sphere including individuals, groups and institutions outside the οἶκος. His duties also included the safety and well-being of household members. Although women had some formal and informal control within the boundaries of the οἶκος, the κύριος remained in complete control as the most influential and powerful member of the ancient οἶκος (Roisman, 2005:27).

Marriage

The οἶκος was anchored in strong emotional, economic and religious rulings. The injunction to perpetuate the οἶκος exemplified the view of the dominant male as a man whose power was circumscribed by his duties (Roisman, 2005:28; see also Malina, 2001:143).

In reference to marriage (3:1-7), Roisman (2005:28) comments that the *kýrios*'s responsibilities also extended to the entity of marriage. The *kýrios* had the responsibility to marry off his daughters, sisters and in some cases other kinswomen. Furthermore, he had to ensure that the women in his οἶκος and other kinship remained at all times under the supervision of an adult male, fulfilling their expected roles as women and mothers.

The main purpose of marriage in ancient times was to ensure continuance in the relationship between the οἶκος and πόλις. Thus marriage was a practical matter involving, among others, economic distribution, group alliance and social status (Roisman, 2005:29).

3.3 Honour and shame and individual personality

For the purpose of this study, it is significant to observe that the honour and shame social axis differentiates in terms of gender. Honour is generally linked to men and shame to women (Moxnes, 1996:32). Thatcher (2011:17) elaborates that one of the important reasons for this binary way of thinking on “social” and “moral” grounds, is that for the past 2500 years, distinctions between male and female have been made in terms of “biological” facts about the male and female bodies. These facts were seen as substantial reasons for the social and moral principles with regard to male-female relations.

In the modern framework of religious and secular references to sex and gender, the notion exists that there are two sexes (Thatcher, 2011:7). These sexes are seen as counterparts within the post-enlightenment Western religious and secular mind-set. Conversely, Walter Laqueur (1990:8) argues that a one-sex model prevailed in ancient times, and in fact, until a century or three ago. He states that within the pre-enlightenment texts there exists the perception of not two sexes but one – the man (Thatcher, 2011:7). Laqueur (1990:8) distinguishes between the notions of sex and gender saying that sex should be understood “epiphenomenally”, and gender as the “primary” or “real.” He comments that gender, in terms of being either man or woman, played an important role relating to the “order of things within the pre-enlightenment conception”. Thus, sex was conventional, “(t)o be a man or a woman was to hold social rank, a place in society, to assume a cultural role, not to be organically one or the other of two incommensurable sexes”. Laqueur (1990:25) states that the one-sex model dominated the ancient way of thinking with regard to sexual difference and should therefore be taken into account.

Considering that there existed not two binary conceptions of “male and female” but just one, namely male, according to Thatcher (2011:11), it challenges the manner in which we think about sexual difference and equality, or for that matter, inequality. He continues saying that when there are not two sexes but one, the difference should be seen not in numerical terms but in “spectral terms” resulting in a single gender (male) spectrum, gradating from being “male to female”. Thus, the difference between male and female is not based on sex, but solely on the person’s performativity (gradations of power, strength, excellence, virtue, status etc.) with regard to gender. Conway (2008:18) uses the term “gender slippage” as the act of “slipping” up and down the gender gradient and becoming more or less “masculine” and “feminine”. Consequently, it would be seen as emasculating to move down to the feminine side on the gender gradient. The gender gradient illustrates dichotomy within the ancient context relating

to gender, namely masculine/feminine, honourable/shameful, active/passive, free/slave and dominant/submissive. As a result, notions of masculinities and femininities shaped modalities related to men as superordinate, phallic, active and women as subordinate, receptive and passive (Knust, 2006:31).

As for the concept of masculinities on the gender gradient, Roisman (2005:2) notes that masculinity is “too complex and full of contradictions”, most likely because the “practitioners of masculinity” – the investigator’s human subjects – often fail to agree upon what it necessitates, or what makes a “manly man”. Kuefler (2001:6) comments on a major metamorphosis within the dynamic of masculinities, with regard to the collapse of the ancient and classical ideal for men in the Mediterranean in late antiquity, and the establishment of a new masculinity under Jesus followers. In addition, investigating masculinities within a text while acknowledging that the text provides only a glimpse of what a 1st century man’s lived reality necessitated, further complicates matters. Complicating matters even more is the notion that the text effectuates only perceptions and expectations in connection to 1st century masculinities. Thus undertaking an investigative study with regard to the rhetoric of masculinities, the rhetoric encompassed by imagined or real persons, the study needs to be inclusive both of men who conformed to the norms of the system and of men that failed to conform.

To summarise, in a world dominated by publicly construed and lived-out honour and shame notions and practices, and with such notions and practices intimately tied to gender and masculinity in particular, in the broader society, in the household and in private, masculinity needs to be understood with regard to honour, or risk being misunderstood. However, such honour was lived out, and in this regard virtues and a virtuous life became all important.

Honour, virtues and rhetoric

DeSilva (2008:39) comments in his book, *Despising Shame*, on the relation between honour, virtuous behaviour and rhetoric. He also notes that through the use of rhetoric, particular values and forms of behaviour are considered as “honourable” within the ancient context (DeSilva, 2008:40). The orator’s words and phrases are used in conjunction with the manner in which the addressees were expected to act within the honour and shame value system. Thus, the orator indicated the most honourable, desired and virtuous ways to behave and also the manner in

which the person or group could achieve such praise. The orator clearly indicated which kind of behaviour could lead to honour and which to shame.

Knust (2006:16) continues that within the Greek rhetorical tradition moralities, especially in terms of the knowledge of virtues, are particularly emphasized. The standard topics of honour and shame were outlined in the ancient Greek rhetorical handbooks and Latin oratorical treatises. For example, recommended topics to be addressed included family, nation, ancestors, livelihood, customs, beauty and manliness (Knust, 2006:19). Additional standard topics also included the praise of cities, emperors and governors. Importantly, almost all of these recommended topics concerning honourable and virtuous behaviour are addressed in the text of 1 Peter.

DeSilva (2008:44) notes that such values, fundamental to the Greek and Roman society, were the subject and cause of praise and honour. The citizens and men in particular, who displayed them, were recognized by their peers as honourable people, and contemplating the achievement of honour made the pursuit of these virtues desirable. Hence the description of a course of action as just, courageous, or a strong sanction in favour of that course. Therefore, the author does not view the “praiseworthy” as separate from the “right”, but distinguishes them to enlighten two aspects of motivating people to an honourable course of action. One follows the other as a natural consequence.

In the end, and of great importance here, the notion of being honourable or virtuous was considered synonymous with being the “natural” gender and therefore masculine.

Slandering as rhetorical weapon of shame

In her book, *Abandoned to lust*, Jennifer Knust (2006) discusses the use of slander, especially in terms of sex and sexuality, of early Jesus followers as effective rhetorical weapon. She states that the early Jesus followers used the rhetorical strategy of justifying themselves by arguing that they alone were capable of moral action and attacking their enemies. The manner in which they appropriated the moral discourse of the day to their own advantage, that was intended to corrupt the power relations that marginalised them, reinstated and even intensified the shared moral status quo¹⁷ (Knust, 2006:12).

¹⁷ Ancient authors deliberately intended to bring major and improper dishonour or shame on their opponents. The language of those complaining in the courts about assaults (usually in cases of *aikēia* rather than of *hybris*)

Moreover, attacking their enemies as shameful in terms of morality, can be seen as a resistance strategy relating to the governing elites. Living in a context governed and dominated by the notions of acquiring honour in terms of virtuous behaviour, they used “playing” the system of the day. But they transformed the argument, with the result that they claimed virtue for themselves alone and set their own claim to legitimacy on the basis of their own assumed moral superiority. Consequently, the Jesus followers produced their own list of virtues and vices that resulted in either honour or shameful behaviour that enforced the “gendered disciplinary apparatus designed to control insiders, shame outsiders and undermined anyone who would oppose their particular point of view” (Knust, 2006:13).

4. Conclusion

In this line of reasoning and understanding of texts, the construction of masculinities should be viewed as one particular aspect of such textually constructed power relations. In Chapter 1 the aim of this investigation was made clear, namely to investigate the power relations of masculinities within the ancient text of 1 Peter in order to shed some light on the text’s contemporary functionality. Schüssler Fiorenza (2007:56) states that when investigating New Testament texts with regard to the power relations of the Roman Empire, attention needs to be given to the two relevant contexts. Firstly, the Roman Empire as socio-historical context of the New Testament and secondly the contemporary context where the text has had influence until today.¹⁸ Both these contexts need to be explored in terms of the function of rhetorical power and authority that is ascribed in the text. Therefore, she continues, the rhetorical effect of empire, which includes a strong emphasis on 1st century masculinities, is significant in the way that it is inscribed within scripture and has vital rhetorical effect.

In chapter 4 the specific ways in terms of which masculinity is presented and formatted in 1 Peter, is addressed, against the background of the socio-historical context discussed in this chapter.

make it clear that the most popular rhetorical device used to arouse the anger of the jury is through a description of gross insult (Fisher, 1998:78).

¹⁸ Due to limited space available in the study, the influence of some of the findings of this thesis for today will briefly be noted in the final and concluding chapter.

Chapter 4: Identities in the Household Game

1. Introduction

The picture that has been sketched in chapter 3 serves as a general illustration of the masculine dominated 1st century Greek and Roman world, as the context within which the text of 1 Peter came into being. Although the discussion in chapter 3 was in terms of differentiating categories, this does not reflect the 1st century frame of mind which will now be elaborated further in this chapter. Within the ancient context, different aspects of life was much more interconnected than in modern times, and experienced as such.¹ Penner & Vander Stichele (2009:258) states that although it may seem otherwise, the private and public spheres were always intersecting and interacting in the ancient life world. The early Jesus followers rhetorically constructed themselves according to broad contemporary perspective and knew how to adapt the systemic (pertaining to the social order and structure) elements of the Greek and Roman world to their own advantage. Consequently, the persuasive character with regard to *power* of the text should not be underestimated.

The Roman Empire game played itself off against the backdrop of the honour and shame value system that served as guidelines to play this power-game. Thus, as indicated in chapter 3, the components that constituted the full spectrum in the Empire, were dominantly masculine and contributed to the fact that the full spectrum of social life was perceived through the socio-cultural lens of dominance and advocated through the rhetoric of masculinities. Thus, linking up with the focus on the central role rhetoric played within public spaces, and consequently in all spheres of life. The manner in which masculinities were constructed through rhetoric was especially evident within literary style (Richlin, 1997:74), and in this chapter the focus will be on the 1 Peter text.² These notions of masculinities were contested, defended, defined and produced through rhetoric.

In addition, Martin (2001:81) remarks that from a distance it seems that masculinity structures might be stable, uniform and ideological secure. However, taking 1 Peter as an example, even read on face-value this is apparently not the case. The text continuously constructs,

¹ As Horsley (1991:163) mentions when we engage with ancient texts or institutions and consequently impose modern concepts in ancient texts, it blocks rather than enhances understanding.

² The exegetical study of 1 Pet 2:11-4:11 in chapter 2 forms the basis for the discussion below.

deconstructs and reconstructs the *ideal* masculine characteristics of the 1st century Mediterranean world. While a superficial reading of 1 Peter may create the impression that the text and its rhetorical force is uniform and stable, further investigation reveals exactly the opposite. As has already been suggested in previous chapters, a cursory look at 1 Peter suggests that the text simply follows the conventions of the day such as the well-established household code. However, again, as soon as the investigation is broadened and deepened,³ it appears that 1 Peter makes subtle alterations and adjustments, which renders a different impact and effect.⁴

In short, while the text on the one hand exhorts the believers in accordance to general conventions, for example the household code that serves as a foundation in terms of the ethics in 1 Peter, it on the other hand also challenges the conventions of the 1st century Mediterranean world.

As Judith Butler asserted “gender ought not to be construed as a stable identity or locus of agency from which acts follow; rather, gender is an identity tenuously constituted in time, instituted in an exterior space through a stylized repetition of acts” (Butler, 1990:140; also Conway, 2008:9). According to Sussman (2012:9) masculine identity is achieved by the emergence and identification with other selves and therefore linking a man’s own being to other men and others within a collective social ideal or script and consequently a range of masculinities is recognisable. She continues that the real life appropriation of masculine identity always take a hybrid form in combining multiple scripts into innumerable life forms of masculinities. Conway (2008:9) discloses how this notion regarding identity can be helpful in connection to the study of gender performativity⁵ in the 1st century Roman imperial world in order to ascertain more nuanced constructions of masculine identities⁶.

³ Although the argument cannot be made here in full, suffice it to note that the absence of a broader and deeper investigation of masculinity also in the contemporary world of today, contributes to the generalisation and therefore normalisation of certain gender patterns and conceptions of masculinity in particular – hence the focus of and distinction in this thesis on the “system” and the “man”.

⁴ The pervasiveness of gendered rhetoric is in any case not dependent on household codes. Similar to the absence of a household code in authentic Pauline **letters**, the Philemon **letter** also contains at most some vague presuppositions about the relationships Paul assumed between slaveholders and slaves in the communities he addressed.

⁵ Performativity is a better term than performance since the latter indicates an activity of choice, while performativity includes the notion of both conscious as well as unconscious behaviour.

⁶ It is important to discern also between the hegemonic or normative masculine identities among the other subordinate, complicit and marginalised structures of masculinities; for this, see chapter 5. Regarding sexualities but also relevant to the argument here, Nortjé-Meyer (2010:144) echoes that sexualities are hierarchically organised whereas some forms are dominant, while others are subordinate, marginalised and shaped by complex relations of powers. The most familiar relations of power relate to gender, class, age, ethnicity, and age. The

As indicated by Sussman (2012), masculine identities are constructed by living continually in relation with others. Therefore, it would be essential, when discussing the rhetoric of masculinities, to consciously acknowledge and include the *others* that also contribute to the manner in which the text constructs masculine identities. Men are defined by their behavioural relationships with regards to these others, for example women, slaves, foreigners and men that are not from the elite.

Importantly, the text of 1 Peter constructs these others in a certain manner. Perkins (2009:3) makes the important further qualification that identifying a certain identity does not claim to insinuate a reality, but rather to make a claim pertaining to something that is the product of a group or person's conviction: that is, that they share indispensable qualities that unite them as a community and differentiate them from the members outside of that community. With reference to the notion of group orientation within the 1st century Mediterranean frame of mind, the manner in which the larger society's concept of masculine identity functioned, as it is advocated in philosophical, anatomical, and physiognomic treatises, moral discourses, legal codes, as well as material evidence from ancient coins, altars, statues and inscriptions, should be taken into account.⁷ This interplay between systems, structures and identity pertaining to masculinity constitutes the focus of chapter 4.

2. Setting the Scene: 1 Peter

2.1. Linking ancient conceptions of religion, morality⁸ and masculinity

As it was stated previously, the link between ancient conceptions of religion, morality and masculinity was not as clear-cut as it may seem. The manner in which the Jesus followers served God, maintained the social order of the day, performed themselves in private and public spheres, was all interconnected to the way in which they identified themselves as gendered beings.

Consequently, due to the fact that in especially the 1st century oral context rhetoric was such an integral part by which people constructed various spheres of life, the text of 1 Peter both

formations interconnect with many other issues, such as religion and traditional patterns of life that shaped cultures, for example family and marriage.”

⁷ Due to the limited space in this investigation regarding the biblical text of 1 Peter, the investigation will use the text of 1 Peter as moral discourse as focal point in conversation with external biblical evidence.

⁸ See below on how morality is understood here, in relation to both ethics and ethos.

points to the rhetorical construction of the community's ethos, but also shows how intertwined the different aspects of life were. The text, as an exhortation with regards to the manner in which the Jesus followers identified themselves with God and with each other, also exhorts them to maintain the social order and to honour the emperor. Thus, the text of 1 Peter is an adequate example of the manner in which notions of religion and morality are connected, but more important to this study, how connected these aspects was to the various manners in which masculine identities were constructed and lived.

It should further be noted that 1 Peter grounds masculinity on the one hand in terms of the typically idealised position of the time regarding gender. However, 1 Peter on the other reflects a construed position, as all gender constructions were and are in any case. In other words, the masculinity reflected in 1 Peter is both one-sided (in its idealised version) but also ambiguous, in the ways in which 1 Peter adjusts and adapts convention.

According to Conway (2008:15) acknowledging one's place in a logical and disciplined universe, the 1st century world worked with the idea of a top echelon that was reserved for free men and others on the lower level of the hierarchal order were classified as "un-men". This distinction is crucial in order to grasp the sense of being a man in the Greek and Roman world. However, internal contradictions, dissimilarities and opposition to this 1st century ideology existed. Therefore, as indicated in Conway (2008:16) the consistent and pervasive nature of the gender ideology was equally consistently challenged by deviations. The ideal or idealised image of masculinity gleaned from philosophical, anatomical and physiognomic treatises, moral discourses, legal codes and biblical commentary, as well as material evidence from ancient coins, altars, statues and inscriptions, demonstrated the persistence and endurance of what it meant to be masculine in this hyper-masculine culture. The ideal masculine form was defined by control, simultaneously by the sense of control of over others as well as self-control (Martin, 2001:81–108). But, at the same time, masculinity was consistently under threat and needed to be confirmed and supported, also rhetorically.⁹

Although, this ideal image of manliness did not embody the lived reality of most men in the Empire, it had an inescapable effect on them.¹⁰ Kuefler (2001:3) echoes that there is no

⁹ However, the Roman legal context did not restrict masculine identity to an ideal norm (see Gardner 1998:145–148).

¹⁰ Cornwall and Lindisfarne (1994:42) refers to Strathern's argument that focuses on how gender difference itself is constructed by considering local discourses of agency, causation, personhood and identity. From

correlation, in the majority of men, between the individual identities and the gender role imposed on them by society. Such representation of masculinity, intentionally evoking admiration and honour, and inducing the desire to achieve masculinity, affected most men in the Empire, regardless of their socio-political position or geographical location.

The discord between sex and gender presents itself on the one hand as an idealised rhetoric of masculinity and on the contrary as the boundaries and margins thwarting men from achieving this ideal. However, according to Kuefler (2001:5) associations between the cultural, personal and biological characteristics of human identity should be acknowledged. Terms with reference to different realities are arbitrarily used by the majority namely contributing to social and cultural roles, individual and emotional identity, and categorising consistent with the differences in anatomy and generics (Kuefler, 2001:5). It bears repeating that in 1 Peter, too, masculinity is rhetorically constructed and therefore always subject to being challenged, subverted and was therefore always up for clarification.

Kuefler argues for the necessity to study the rhetoric of idealised masculinity and male persons, real or imagined, who were either praised for their conformity to this ideal or denounced for contradicting it. The distinction between manliness and unmanliness needs to be investigated. This notion of the gender continuum¹¹ is adjoined with the distinction between, the norm of hegemonic masculinity and idealised masculinity, as advocated by the Empire and subordinate masculinities (Kuefler, 2001:4). Conway (2008:22) notes that the essence of a man requires the portrayal of manly actions while revealing gender identity.

Inconsistencies between manly actions and gender identity contradicted the imposed roles men were required to play in society. Thus, from the theoretical to the public spheres, masculinity was perceived as the active coherent and generative principle of the universe. Aristotle can even speak of as more divine or “godlike” due to their active role in creation. Where females were deemed maternal, passive, corporeal and intuitive, males were seen as active, cogent, incorporeal and conducive to mind and thought. All of this, the gender distinctions and accompanying actions were in the end linked to the creative activity of the gods. Moreover, idealised versions of masculinity were linked to the divine, especially within the Roman Empire, where manliness was closely associated with godliness. At the same time, men within

Stathern’s perspective, “‘idealized masculinity is not necessarily just about men; it is not necessarily just about relations between the sexes either’. Rather, it is part of a system for producing difference”.

¹¹ As alluded to earlier and predicated on a one-sex model, gender in the 1st century was plotted on a spectrum. The discussion in this chapter addresses the male side of the spectrum in particular.

the Empire were constantly challenged to prove their manliness, especially in the encounter with various groups of “others”. But in the end, the link between manliness and godliness informed masculinity constructions of the time.

Masculinity obviously was related to the male body. Yet, in spite of a pervasive presence of the phallus¹², in material culture and literature, there were other acts, besides or instead of sexual ones, that also defined masculinity.¹³ And therefore, to become a *vir* in the Greek and Roman world, one was required to demonstrate manliness through the practice of particular virtues. Indeed, as Williams and others have pointed out, *virtus*, often translated as “virtue”, is etymologically equivalent to *vir* or “manliness” in the Roman world (Conway, 2008:22). McDonnell (2006:129) elaborates that in the process of the categorisation of virtues some authors claimed that *virtus* traditionally represented a single, wide-ranging ethical ideal that subsumed other cardinal Roman values, physical prowess and courage among them, and furthermore that this constituted a special Roman ideal.

These linguistic claims confirm the apparent association between the so-called true man and virtue. Moreover, this association between masculinity and virtue, especially the virtues of influential, dominant and powerful men, had an extensive history before its use in Roman imperial ideology (Conway 2008:23). “Virtue was so intimately linked to maleness in the Roman universe that it is impossible to separate Roman definitions of masculinity from more general notions of ideal human behaviour” (Kuefler 2001:19). As is clear from various images and also literary representations, Caesar Augustus was a fundamental figure in representing the emperor as a model for the superiority of Roman masculinity.

Finally, and relevant to the focus here on masculinity in conjunction to morality, the demonstration of self-discipline was in the 1st century a further fundamental key to ideal masculinity. When delineating ideal masculinity, during the 1st century and beyond, self-discipline seems to undermine the active/passive binary, for example, through allegations of effeminacy even if one’s sexual desires were directed solely to one’s spouse.

¹² In 1 Peter 3:7 the reference to a woman as *σκεῦος* may have a sexual connotation, that is, as vessel to be filled. It may play on the link between desire and flesh, and was in any case an ambivalent concept. In ancient time unrestrained desire in terms of sex was as much denounced by philosophers as the inability to constrain oneself in terms of food. In 1 Pet 2:18-19 also, where slaves are admonished to be obedient even to unjust masters, and to be willing to suffer injustice, a sexual element may also be present.

¹³ Sexual penetration was not necessarily the primary way for members of the Greek and Roman elite to demonstrate manliness; nor was it in some instances the preferable way (Conway, 2008:22). See also (Martin, 2001:88–101).

Our focus now turns to how masculinity, in conjunction with ideal notions of it, the imperial context, and morality as broader framework plays out in 1 Peter 2:11 - 4:11.

2.2. 1 Peter

According to Elliott (2000:150) 1 Peter illustrates the situation of the Jesus movement at an early stage of its development. Read on face-value its difficulty of societal estrangement and the community's response is clear. In the face of public slander (2:12, 3:10), abuse (3:16), unjust (2:20) accusation of delinquency, and the resulting suffering from such treatment provoked by the so called Gentiles, the Jesus followers are exhorted to a life demonstrating *honour* in the name of God, characterised by holiness and moral integrity. Therefore, maintaining good conduct (2:12) in relation to God entails following the example set by Jesus within the brotherhood, with the hope of salvation. In 1 Peter, as text of encouragement and exhortation, the dilemma of unjust suffering, portrayed as a positive concept, receives more continuous attention than anywhere else in the NT (Elliott, 2000:151). Elliott (2007:78) comments that "honour in 1 Peter is ultimately ascribed not by blood and birth, as convention would dictate; nor is it achieved by any heroic act of valour and *andreia*, that is, manliness or courage".

On the other hand, Perkins (2009:3) states that the Jesus followers were so determined to suppress their multiple identities, being mainly focused on their religious identity as the "people of God", that their identity, in this instance imperial and cultural, as inhabitants of the Roman Empire is extensively downplayed. Therefore, the influences they experienced as inhabitants of the Roman Empire are significant. Thus in order to shed light upon the interconnectedness between the Jesus followers and the contemporary social world they inhabited, is to move away from the so called "brotherhood" claim and more towards the recognition of the social and political identities present during the 1st century Mediterranean world. The writings, like 1 Peter, should be regarded as "productions of that Empire and as being in dialogue with other writings of this period adjusting to the enlarged perspective of the cosmopolitan" (Perkins, 2009:3).

According to Penner & Vander Stichele (2009:245) contrary to classical rhetorical discourse, the early Jesus following discourse proves to have "much more fluidity and ambiguity in the Christian [*sic*] use of terminology. This lack of precision also points to a broader feature of early Christian [*sic*] rhetorical practice, which is the hybridity in and flexibility of the

appropriation and application of Greek and Roman conventions of rhetoric.” Attempts made to define early Jesus following rhetoric as “radical spirit-inspired discourse” and anti-imperial rhetoric that cannot be interpreted in conjunction with the classical rhetorical categories, missed the social-cultural blending that rhetoric itself reflects. This phenomenon no doubt bears marked correlation to the formation of the Jesus following movement as a diverse and variegated movement in the ancient world, itself a syncretistic and hybrid entity. Exhortative discourses (combining primarily deliberative and epideictic themes) aimed to foster a particular mode of (primary ethical) identity among hearers. To appreciate the diversity of this historical material, one needs to pay attention to its multiple roots and cultural backgrounds, examining the kinds of rhetorical features that were used by early Jesus followers to create (the beginnings) of distinctive discursive performance and form in the ancient world. In 1 Peter, these connections play out in a very particular way in the community that is portrayed at the household (οἶκος) of God.

3. Οἶκος of God

As has been previously indicated, the text of 1 Peter rhetorically constructs the Jesus followers and their opponents in a way that both reflect and subvert the ideal notions of masculine identities as it was embodied within the 1st century Mediterranean world

The early Jesus followers began to shape their own identities even more explicitly in this prophetic direction, insofar as they portrayed themselves as receiving exhortations for the community directly from God. Being “inspired” by the “spirit of God” imparted to the early Jesus followers’ speech both its argumentative potency and an authority based on divine revelation. Indeed, early Jesus followers claimed that the spirit inspired both speech and community values. And the charismatic nature of their speech became a trope of early Jesus following identity (Penner & Vander Stichele, 2009:251). The early Jesus followers’ rhetoric showed itself to be highly malleable in adaptation and interpretation, which probably accounts in part for the varied deployment of rhetorical forms in the early Jesus following movement (Penner & Vander Stichele, 2009:252).

This section will consist of a discussion regarding the manner in which the cultural, religious and imperial identities within the Greek and Roman world contributed to the construction, deconstruction and reconstruction of multiple masculine identities in 1 Peter.¹⁴

The dominant locus of honour in society, the family (οἶκος), at this juncture becomes the honour basis of the community as the “spiritual household” (2:5) and “household of God” (4:17). The members’ collective task is public declarations of praise and honour to the one who called them from darkness to light (2:9). Shame, on the contrary (2:6c), awaits those who have rejected and dishonoured Jesus Christ (2:4c; 7b). They will be rejected and shamed by God (2:6; citing Isa 28:16; cf. also 3:16; 4:5) because of their rejection of Christ and their disbelieving of the word (2:8). The shaming and suffering that believers experience at the onset of the text is set within the conceptual honour and shame frame, which is conferred through God with regard to one’s relation to Jesus Christ. This divinely bestowed honour and membership of God’s family establishes the foundation to the following exhortation for an honourable and holy approach to life (Elliott, 2007:76). In the words of Gillian Dunne “The home is a gender factory” (Nortjé-Meyer, 2010:141); this appears to be applicable also in the 1st century CE.

Therefore, the manner in which household or οἶκος is conveyed by the text, cannot be seen as an indication of a reality (Perkins, 2009; Sussman, 2012), but as a construction that is influenced by a constellation of factors with regards to the social context of the 1st century Mediterranean world. Thus, the notion of οἶκος concern constructed social positions which do not necessarily reflect a reality. These positions are culturally, religiously and imperially inscribed, all three of which require further attention and are discussed below.

3.1 Cultural identity

Investigating the cultural identity with regards to masculine identity reflected in the text of 1 Peter is complex as a result of the extensive cultural traditions diversity involved. Elliott (2000:151) states that one of the several significant aspects of 1 Peter is the diverse range of Israelite, Hellenistic, Palestinian, and Diaspora Jesus follower traditions used in the text. This diversity is associated with the persons connected to its composition, their experiences and

¹⁴ The rationality concerning the chosen categories are to illustrate how interconnected these aspects are to the constructions within the text and that clear distinctions cannot be made. Due to the limited space within this study, the discussion will be focused on moral related aspects within the demarcated scope of 1 Peter 2:11-4:11.

receptivity, and also to the text's place of origin. Simultaneously, the skilled arrangement and interweaving of these traditions, constructs and also deconstructs the manner in which the Jesus followers are exhorted.

According to Penner & Vander Stichele (2009:251) the early Jesus followers often picked up from themes of inversion and were able to use them effectively in terms of creating and sustaining their own identities over against the dominant cultural ones (Jewish, Greek and Roman). Strands of biblical tradition in terms of themes were appropriated and exploited for rhetorical elaboration. This early Jesus follower movement was diverse and complex in its formation. It is clear that different streams of the early Jesus followers drew on different reservoirs. Moreover, one has to be cognizant of male-centred nature of this enterprise, and the profound stamp that had on the evolution of early Jesus following discourse. Still, unlike the elite males of empire who propagated the Greek and Roman traditions of rhetoric, the earliest Jesus followers used these techniques in the course of seeking wider appeal (Penner & Vander Stichele, 2009:252)

Within this notion of the οἶκος of God, the use of ἔθνος (2:12, 4:3, gentiles) and παροίκους καὶ παρεπιδήμους (2:11, aliens and exiles) serve to make distinctions between the Jesus followers as *us*, the members within the family, and the members of society that are not followers of Christ are depicted as *they*. These distinctions are made in terms of, among others, cultural aspects.

In 1 Peter, selves and others are depicted and further fleshed out in terms of stark, good versus evil, binaries. The others are slandered as Gentiles who are wrong, given to τῶν σαρκικῶν ἐπιθυμιῶν the passions of the flesh (2:11; 4:2-4:3; 4:6), ἐκδίκησιν to be punished (2:14), κολαφιζόμενοι beaten (2:20), ἀντελοιδῶρει reviled (2:23; 3:9), ἠπειλεί threatening (2:23), ὁ ἔξωθεν ... outward adorning, or adorning themselves (3:3; 3:5), κακὸν evil (3:9); λαλῆσαι δόλον speaking guile (3:10), καταλαλεῖσθε / βλασφημοῦντες abusive (3:16; 4:4), ἀσελγείαι licentious (4:3), οἰνοφλυγίαι drunken (4:3), κώμοις revelling (4:3), πότοις carousing (4:3), ἀθεμίτοις εἰδωλολατρίαις in lawless idolatry (4:3), ἀσωτίας wild profligacy (4:4) and therefore τῷ κρίνοντι δικαίως to be judged (2:23; 4:5) before “the face of the Lord” (ὀφθαλμοὶ κυρίου) who “is against those who do evil” (ἐπὶ ποιοῦντας κακά, 3:12), on the day of visitation.

While agreeing with Brett (1996:5) with regard to biblical scholars' ethical responsibility to address the “complex web of issues” of culture within the investigative process of biblical texts,

the factors that contribute to the construction of cultural identity have to be considered.¹⁵ Brett (1996:5) pointed out that investigating cultural identity related issues illuminates the moral and political interconnectedness that can be strategy of power within the text. Thus, taking into account that masculine identity is constructed in relation to and in opposition to others, it is of value to discuss this in association with cultural identity amidst the text of 1 Peter.

The words *παροίκους καὶ παρεπιδήμους* (2:11, aliens and exiles) were used in apposition to *ἔθνος* (2:12, 4:3, Gentiles). The text of 1 Peter rhetorically advertised their victim-status by describing the Jesus followers as aliens and strangers; being slandered (2:12), abused (4:4), punished (2:14), suffering (2:19), beaten (2:20) within their supposed secular context and all of which would be considered as a threat and challenge to their masculinity. But as Conway (2008:74) states, regarding Paul, the opinion of the so-called Gentiles (2:12, 4:3) of being dishonoured is rhetorically being disregarded and reconstructed as a means to power. Thus, there are paradoxical claims made pertaining to their identity as victims and therefore, shameful and effeminate and followed by language of strength, power and response, the latter which are all masculine ideals.

Although it is true that the notion of foreigners within the text is used as a rhetorical strategy of power within the text, being foreigner was not considered as being something of masculine honour.

3.2 Religious identity

In the Roman Empire, a close relationship existed between its leaders, manliness and virtue, with the latter often religiously inscribed as piety. As mentioned in the previous chapter, in the 1st century Octavian who later became known as Augustus was presented with a shield honouring his courage, justice, mercy and piety towards the gods of country. Courage translates *virtus*, the origin of the notion of virtue, not dissimilar to the Roman meaning. *Virtus* was not a condition, but an active force, one connected to manliness, a power that might transform the world. Justice and mercy were conventional regal qualities. Piety, *pietas*, was the set of dispositions that held Rome's hierarchical society together.

¹⁵ However, for the sake of focussing on my theme I am going to restrict myself primarily to religious and imperial identity. Suffice it to make the comments below on cultural identity.

In theory disasters signified cessation in relations with the gods and success signified the god's divine favour (Woolf 2012:117). The Romans believed that their strategic hegemony plan and implementation thereof was a realisation of a divine plan, the will of the gods, and not exactly on par with others. The Roman people were the most religious of men. The piety of the Romans was reflecting the self-image of the Roman elite. In Rome, religious knowledge entailed ritual practice more than theology, since rituals were fundamental to the mechanisms of the Empire. The Senate was the ultimate mediator between Romans and their gods. All ancient communities had priests however, the correlation between political and religious authority in Rome was unusually strong. However, Jews believed in only one god (monotheism), which in ancient times, was considered quite disgraceful. (Woolf, 2012:119).

In the Empire, people lived out their religion in practice and ritual, and so took on one or more religious identity. This happened in public but also in private spheres. Within the unit of family there were certain ways the members were expected to behave and most of the time these manner differed from the way they behaved with regards to the outside world (DeSilva, 2000:165). For our discussion it is the link between religious identity and brotherhood in 1 Peter that is instructive for understanding how masculinity was portrayed and advocated in the text.

3.2.1 Brotherhood

The family terminology of the Jesus followers signals on the one hand the importance of οἶκος-terminology, and on the other hand serves to underscore the nature of relationships within the community, understood as family and kinship relations, also in the private sphere. Thus, 1 Peter depicts the Jesus follower community as “family”, which informs but also formatted their understanding of their ideals, social experiences of family, their expectations of kinship relations, descriptions of groups and inter-relationships between members, and so on.

Fraternal language was used in 1 Peter to constitute the notion of brotherhood within οἶκος of God”. In this regard, 1 Peter was no exception, since kinship language was common both among ethnic and religious groups, for example among Israelites, and among fellow rabbis or fellow disciples.¹⁶ Smaller differences notwithstanding, kinship language was brought to bear

¹⁶ For the first, cf Tob 5:10; 6:10; 7:3; 2 Macc 1:1; Acts 2:29; 3:22; 9:17; for the latter, cf *Sipre Deut.* 34.5.3; *b. 'Abod. Zar.* 18a, *Bar.*; cf. Mt 23:8.

also upon co-initiates into mysteries (Burkert 1987:45), those involved in alliances, in friendship-relations, and members of groups with common interests.¹⁷ Fictive kinship language was used even in referring to conspicuous hospitality to a stranger¹⁸ (Keener, 2000). Claims upon fictive kinship, then, largely amounted to the operationalisation of elements of sibling relationships¹⁹ (see also Punt, 2012b:153–171).

The notion of “fictive” kinship relationship plays an important role in the investigation with regard to 1 Peter. The text communicates a strong sense of “community” and brotherhood. According to DeSilva (2000:157), an immersion into the ethos of the Greek, Roman and Jewish world will be helpful in recollecting the richness of the New Testament’s vision for communities of faith or “*oikos* of God”.

In his biblical theology of exile, Smith-Christopher observes that “a strong sense of community identity” arises under circumstances of minority, stateless existence. Given the text’s description of his audience as people “dwelling in a strange land” (1:17), we are not surprised that the text works to form a community consciousness at home in the Jewish diaspora. This requires attention to two distinct but related boundary measures: an emphasis on solidarity and a concern with distinguishing characteristics. The text’s audience are epitomised by familial language and terms of endearment: “children” (1:14), “brotherly love” (1:22), “born anew” (1:23), “parentage” (or “seed”, 1:23), “new-born babies” (2:2), “to mature as children” (2:2), and “house/household” (2:5). The relational language used God, “father” (1:17), and is further evidence of this motif. Other appellatives 1 Peter uses for his audience include “holy/royal priesthood” (2:5, 9), “holy nation” (2:9), and “God’s (own) people” (2:9, 10). These descriptions establish, assert, and uphold a strong semantics of solidarity, belonging and election within the communities of the text’s destination (Green, 2007:33).

On the one hand, within this household of God, paradoxes can be found. Despite the fact that the believers are identified as a community of strangers and aliens, they are exhorted to embody certain masculine identities within this environment of oppression and disengagement of the society. Furthermore, although they are *shamed* by the “Gentiles”, as it is claimed by the text,

¹⁷ For alliances cf 1 Macc 10:18; 12:6, 10, 21; 14:40; friendship, cf Euripides *Iph. Taur.* 497-98, Plutarch *Many Friends* 2, *Mor.* 93E, Marcus Aurelius *Med.* 1.14, *Ahiq.* 49, col. 4; for groups with common interests, *CPJ* 3:41 §479, Diodorus Siculus *Bib. Hist.* 1.1.3.

¹⁸ Cf *T. Abr.* 2:5B; see also fictive parental language in Virgil *Aen.* 9.297; Diodorus Siculus *Bib. Hist.* 17.37.6; Rom 16:13.

¹⁹ Some classical authors argues that true kinship was determined by shared commitment to the good, rather than genetic ties (cf Diogenes Laertius *Vit.* 7.1.33)

they should live as *honourable* community of God that are united by the so-called “brotherhood” through Jesus Christ. Therefore, the text urges the believers to endure in their faith and to live in accordance with the will of God, assuring them of the support and power of their God as their father or head of the household (Elliott, 2000:151).

3.2.2 Ethos of the brotherhood²⁰

The text of 1 Peter is characterised by the language of praise (2:14) and of slander, as mentioned above. The rhetoric of the text to some extent also comprises an encomium, or praise speech, which in ancient times was often used as funeral eulogies for example. When it comes to masculinity, and the praise of masculine attributes, having self-control is one ideal masculine attribute that is also evident in the text. Self-control is advocated by making use of phrases like abstain from the passions of the flesh (2:11). Such ideas of desires of the flesh for example included also control with regard to food and drink and not just sexual misconduct.

In contrast to lack of self-control, the believers in 1 Peter are called into the Empire-game by accepting the constructed challenge and response present in the text. The community are exhorted to respond to the challenge put up by the Gentiles: στρατεύω (2:11, wage war); ἐκδίκησις (2:14, punish); φιμόω (2:15, put to silence); μὴ φοβούμεναι (3:6, let nothing terrify you); and ὀπλιζώ (4:1, arm yourselves). The close association pertaining to the victim and dominating with power makes it difficult to claim that the text of 1 Peter is simply challenging Greek and Roman imperial values. The text of 1 Peter does not celebrate hardships per se or as a virtue, but as a means of achieving strength and courage to face the challenge amidst the suffering and slandering of the secular society (Conway, 2008:75).

Regarding the advocated virtues of having a humility mind (3:8), quiet spirit (3:4), tender heart (3:8), συμπαθής (3:8, sympathy), Kuefler (2001:147) states that modesty or being humble was generally rather related to femininity. Notwithstanding that the use of humbleness and humility is used in connection to God. These words of humbleness, tender, quiet and sympathy are words almost identical to those used by Roman men to identify prospective brides. They are not manly qualities. However, these qualities were exactly what made them so well suited to

²⁰ The classic formulation of ethos by Schütz (1976; cf Gerhardson 1981) some years ago remains useful: “Ethos differs from an ethic by involving not only moral but also cultural and communal values... An ethic tells the member of a group what he or she is to do. The ethos of the group reinforces that by also saying who and where one is ...the tone and style of a group’s (or culture’s) entire range of values, the quality of its life.”

become ideal servants (2:16) or in the marital context used by Kuefler, as the bride of Christ, chosen by God.

In the text of 1 Peter the Jesus followers are exhorted to behave in a manner that is good for example having a humility mind (3:8), quite spirit (3:4), tender heart (3:8), sympathy (3:8). The ethos that is communicated is achieved through the use of words that communicates the effeminate attribute of passivity for example: ἀγνός (3:2, chastity), ἡσυχίου πνεύματος (3:4, quite spirit), τὴν ἐν φόβῳ ἀγνήν; ἀγιάσατε (3:2; 3:15, reverence); παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ (3:10, keep tongue from speaking evil); and ἐκκλινάτω ... ἀπὸ κακοῦ (3:11, turn away from evil).

3.2.3 Brotherhood – significance of the portrayal of Christ (1 Pet 2:19-2:25)

Neyrey (2003:64) states that in terms of discussions concerning masculinity and Jesus Christ, Jesus is portrayed, especially in the Gospels,²¹ by establishing almost a new social hierarchy of moral behaviour. The manner in which Jesus is portrayed is reflected within this *reconstructed* social hierarchy, specifically in terms of the Jesus follower community's stratification and social location within the broader Empire, is in most cases a reflection of subversion as well as confirmation of dominant ideal masculine values.²²

In the text of 1 Peter, the manner in which the character of Jesus is constructed is on the one hand ambiguous and contradictory to ideal masculine traits and on the other hand a subversion with regards to masculine values. The text does not only exhort the Jesus followers to follow Christ in terms of endurance and suffering, but also in the manner he lived, and with regards to the focus on masculinities, as man within the ancient Mediterranean world.

The notions of suffering and endurance (2:19-2:25; 4:1) are of course a part of the rhetorical strategy regarding masculine identities. Although the notion of suffering is usually connected to shame, it is used in 1 Peter as a rhetorical strategy, regarded as honourable behaviour. The rhetoric in relation to suffering is interlaced with power. Although suffering is considered to

²¹ Values are reflected to be like Jesus, the servant, the humbled is exalted and the exalted is humbled (see Mat 23:12). The creation of a new social hierarchy challenges that of the public-political world, which is in keeping with Jesus denying all elite titles and power to his disciples (Mt 23:8-12) (Neyrey, 2003:64). Therefore, the virtues echoed in the NT in the text of 1 Peter have a powerful rhetorical effect due to the fact that many of them are also reflected elsewhere and therefore can be considered as being part of the οἶκος of God, i.e. to live in the manner of life that Jesus is the ultimate example of.

²² The dominant and ideal masculine values that are referred to here, are as discussed in the previous section.

be unmanly, the image of shame is contrasted with the image of an exalted heavenly Jesus (Conway, 2008:97). By juxtaposing Jesus' prediction of his suffering and death with the scene of his glorious apportions, it is suggested that the suffering and dying for the benefit of many, will be rewarded with transcendent glory and therefore a deed of honour.

In 1 Peter, the notion of suffering correlates with endurance. According to Williams (2010:152) there were distinct contrasts between the perceptions of endurance and effeminacy which was associated with softness and idleness. This can be related to a masculine ideal of maintaining control and domination. Exhorting anguished believers to persist can be regarded as domination of the suffering, encouragement to rise above their current predicament. Therefore, believers, slandered and alienated within their own communities, are rhetorically motivated by Christ's example of endurance during the suffering crucifixion. Furthermore, a correlation between endurance and divinity can be found in the example of the suffering Christ. There is a divine necessity in the endurance of suffering. Paul mimics this by enduring suffering for the sake of the divine will that lies behind it. The notion of endurance in suffering for the sake of the Lord is communicated as the embodiment of masculine virtue (Conway, 2008:96).

On the other hand, the Jesus followers are exhorted to κύριον δὲ τὸν Χριστὸν ἀγιάσατε (3:15, reverence Christ as Lord). In this instance the notions of the household code in terms of master and slave relationship are reflected and the Jesus followers are exhorted to honour Christ as their Κύριος. Thus, the Lordship of Christ is rhetorically also used to sustain and maintain the given social order of the Roman Empire. Thus, the text uses the imperial patriarchal structures that are given by the household code as a matter of following, submitting and honouring Jesus Christ. This image strengthens the notion of kinship relations within the frame of household language used in the text. Furthermore, the believers are called upon to act as servants and to follow in the footsteps of Christ as the example of ideal Lordship and Κύριος (1 Pet 2:21). This is in contradiction to the notion of domination as a masculine attribute that are in correspondence to the ideal notion of masculinity.

The notion of not dominating is generally considered effeminate, but when it is used in connection to a divine figure, for example the notions of ἀγιάζω (3:15) and φοβέω²³ (2:17, 3:14) it can assume a different value. So for example, these terms of non-dominance that are used as honourable behaviour with regards to Christ, are not held hostage by the religious

²³ For traditional Roman reverence for the gods, see Polyb. 6.56; Cic. ND 2.9 (see McDonnell, 2006:128 n71)

environment of the 1st century Mediterranean world and are seen as a matter also of masculine virtue.

Furthermore, the believers should be reminded that because of the salvific notion of suffering in the flesh, and with suffering which is seen as an effeminate attribute, the manner in which they should act is expanded by the use of the military metaphor to arm themselves. This is quite contradicting noting that they are exhorted to follow the suffering Christ, but together with that, as it is stated by the text in (4:1), they should respond using a metaphor of violence and consequently also masculine metaphor and by doing this, they will be glorified (4:11) which is also an masculine virtue and trait. And all of the above is to be understood in terms of Christ who endured suffering embodying patience (2:20, patience).

According to McDonnell (2006:127) the Romans were famous for their reverence to the gods and therefore this is not an uncommon attribute of portraying *virtus*. In 1 Peter the notion of φοβέω is used for referring to reverence. The discourse in 1 Peter is situated in a context where a correlation between masculine virtue and divinity is made. Jesus is portrayed as the ideal and divine man. Gender gradation into the realm of ideal masculinity is caused by this divinisation and glorification of Jesus. Importantly, the suffering of Jesus is not limited to him alone. The notion of suffering is also extended to those who follow him. Thus, it is expected that the believers “lose their life” (Mk 8:34-35) and be a “servant to all” (Mk 10:44).²⁴

Williams (2010:145) uses the example that some men openly displayed their failure to live according to the ideals with regard to masculinity. He notes that in ancient rhetorical tradition this was used as a powerful rhetorical strategy to show resistance against the governing voices of the day that maintained a rigid distinction between glorious Roman manliness and despicable effeminacy. Thereupon, the notion of suffering and death, the concept of following and not dominant control, usually considered to be shameful, are now used as an honourable act to live in accordance to the divine will of Jesus as the ideal masculine image.

Thus, it can be seen that even with a single image of Christ, the text reflect a constant moving up and down on the gender gradient, slipping up and down the 1st century scales of masculinity.

²⁴ Conway (2008) elaborates that from the perspective of ancient masculine identity the implication of teaching.

3.3 Imperial identity

In the discussion above, it can be seen that the 1st century's religious environment was closely connected if not synonymous with the political and therefore imperial environment. Thus, together with the religious identity that contributed to the masculine construction of identity, it should be remembered that masculinity was as closely connected to imperial identity. As Horsley puts it, "Imperial power relations operated in complex ways through cultural-religious forms integrally related to social-economic forms of domination, and not simply by the sword" (Horsley 2004:3).

Ando (2000:20) also confirms that ideological systems maintain themselves in conjunction with functional imperatives, while social actors become cultural puppets. Ideology as explained by Bourdieu (Ando, 2000:21) and as found in the form of Roman imperial ideology is embedded in history where individuals are "always already subject to a system of thought that systematically directs their attention away from arbitrariness of the hierarchies obtaining in their society". Likewise Weber and his successors explains how an individual within such a system can be lead to misrecognise the objective conditions of his existence and thus is always already subject to an ideology that is maintained in time. "Speaking and acting subjects know how to achieve, accomplish, perform, and produce a variety of this without explicit account of, the structures, rules, criteria, schemata, and the like on which their performances reply" (Habermas, in Ando, 2000:22). In other words, "We cannot overlook the meaning of the fact that the command is accepted as a "valid" norm." The classical three ideal types of legitimate domination functioned with an eye toward "both the organisation that implements and the beliefs that sustain a given system" (Weber, in Ando, 2000:25).

Religious traditions of the Romans did offer new ways of understanding and coming to terms with their growing power and therefore the history of religion became a way of telling imperial history (Woolf, 2012:123). A new approach to the perception and acceptance of Rome's escalating power was attained through Roman religious customs, thus religious history was a means of conveying the imperial past. (Woolf, 2012:124). During the reign of Augustus, the impression that the Roman government was preordained by heaven, surfaced as a crucial component of imperial ideology and identity. Congruently a deliberate leaning of other religious communities toward Rome is detected.

In another essay Woolf clarifies how this project informs her own work, stating that she's not "uncovering the "reality" of late ancient Christianity". She affirms that her task is to analyse

the documents with callous determination to unearth their ideological contents; to callously reveal the methods used by the authors to communicate their arguments, to logical people, seemingly as innate interpretations (Woolf, 2012:126).

Countless imperial nations claimed cosmic authorisation, believing that their reign was preordained and sustained by celestial powers. As Max Weber so eloquently termed the idea “the powerful were powerful by heaven’s will”. This was an encouraging philosophy that civilisation is honourable and well-organised and that the past is significant.

The Jesus followers found “solidarity in suffering, radical promotion of internal cohesion and fraternal love, and an offering of a place of belonging to society’s aliens and strangers” within the οἶκος of God. The notion of “aliens and exiles” stands askance to citizenship, and assuming this identity, the Jesus followers effectively associated themselves with groups such as slaves and other disenfranchised in the community, and at the same time, disassociated themselves not only with idealised citizenship but simultaneously with the ideal masculinity which always stood in close proximity to the former (McDonnell, 2006:159). The text of 1 Peter advocates the notion of brotherhood as response to the dilemma of social and religious estrangement the Jesus followers suffered (Elliott, 2000:151).

As discussed in chapter 3, the social stratification of the Greek and Roman world played a significant role in terms of the structured and lived reality of men. Neyrey (2003:52) states that not all males enjoyed similar social positions and roles, and therefore honour. There were people who were free and not free, slaves, a few elites and the rest, non-elites. In a hierarchal world, as the 1st century Mediterranean world, individuals were classified according to wealth, power and status, kings ranked above peasants, who ranked above slaves, the untouchables. Consequently only a few men, namely the elite, had the opportunity and means to fulfil stereotypical masculine ideals. Peasants and male slaves had neither public-political world or leadership roles nor the voice to speak in public.

Therefore, when the text of 1 Peter is encountered, it is important to take note of the fact that this phenomenon was also experienced within the Jesus following community. The hierarchal nature and emphasis on maintaining the social order of the day, and which was strongly advocated in 1 Peter, can be seen as proof that even within this text, gender roles and expectations differed within the hierarchal order of society. The exhortation is given without disrupting the expected roles and ideals within the ancient Mediterranean world.

It is imperative to acknowledge the sources, for example the text of 1 Peter, with regard to the origin of the ideals created. Taking into account that virtually all the sources of this period originated from the upper classes, it is impossible to fully counteract the bias. The sources claim to be universally applicable. Nonetheless, it is impossible to know how deeply this concerns writers whose works survived as virtually all men of the upper classes served as the role models for members of other classes or even by members of their own classes who did not leave a written record. Moreover, men of the lower classes felt that the employment of male slaves in public office would have been an affront to decency, for example, because male slaves were not true men. Most Jesus following writers were drawn from the upper classes and shared the biases of their pagan contemporaries (Kuefler, 2001:8).

According to Woolf (2012:229) being part of an Empire has subtle effects on the identities claimed by different peoples in the Empire. Sussman (2012:9) elaborates that usually when there is reference to the *identity* of something it is meant by one's own sense of self or who we inherently are. Therefore, she says for men to achieve that, is to create affiliation with other men in a shared identity, in a larger social structure in which the individual takes part in and from where he draws his sense of value. Identity is achieved by merging and identifying with others. Therefore, a man's identity is shaped, adjoining his own being to the identity of other men within a collective social ideal or script that defines manliness.

The manipulation of a portrayal of the self, personifying actual individuals as subjects is the fundamental purpose of ideology. Ideology naturalises and universalises its subjects, ignoring the "historical sedimentation" that undergirds the present state of affairs. Ideology thus functions to obscure the notion that ideas and beliefs are particular and local, situated in specific times, places, and groups; to the contrary, it encourages the view that our society's values have no history, but are eternal and "natural". Circumstances originating from human destruction are thus rationalised and validated in accordance with eternal reality. Historians are challenged by ideology-critical approaches to expose the circumstances that encouraged the creation of such analysis namely to denaturalise and re-historicise the circumstances that created gender ideologies.²⁵

²⁵ Kuefler in his book replies to "the challenge to understand Christian belief as a cultural production, and my use of the term 'Christian ideology' is intended as a constant reminder of that challenge. The use of the term 'Christian ideology' is also intended to highlight the role of intellectual argument and conviction in the conversion of men of the Roman Empire to Christianity; first, the ability to retain a sense of 'cultural continuity' with the society in which they exist and where the new religious ideas 'are rooted in familiar cultural material'; second, the maintenance of a 'medium level of tension with their surrounding environment'; seeming neither too

Linking up with earlier discussions in chapter 3, according to DeSilva (2008:344) the language of honour and shame served to support the norms of the dominant culture or to create and maintain the boundaries of a minority culture and commitment to its norms.

Gerd Theissen said that the function of the ideology as constructed by Jesus followers is “transmitting, internalizing, and legitimating social order” and in containing or limiting social change. Religion, he suggests, compensates for that limitation among its members “in the creation of a counter picture to social reality” and “in the redirection of existing impulses toward surrogate objects”; in offering “a new motivational structure”, including a “reversal of incentive”; “the setting of new goals”; and, offering “new solutions” to old problems. The success of the Western Christian ideology of masculinity derived in no small part from the ability of the men who crafted it to maintain a cultural connection with more traditional Roman formulations of masculinity while at the same time criticising the inability of those traditional formulations to respond adequately to the social disruptions of late antiquity and offering a new model to potential members. The ideology of Christian masculinity did attract male converts (Kuefler, 2001:13).

So what then constitutes “Christian ideology”? It is important to distinguish between the opinions and ideas of different incipient and later Christian writers and to examine the evolution of certain concepts and trends over time and not to assume either a unitary Christian tradition or universal agreement even among Christian writers judged to be orthodox. The Christian ideology was created by the inclusion and exclusion of the writings and personalities of earlier times, the process that we call canonisation and traditionally linked questions. Moreover, often leaders of local Christian communities responded not only to earlier writers but also to the Roman cultural tradition on masculinity and consciously crafted a new masculine ideal drawing from both Christian and Roman elements. They acted as cultural innovators or “institutional entrepreneurs” reshaping an outdated past toward new ends. Kuefler tries to keep the human reality of these writers firmly in mind, so he does not use the expressions such as Christianity believed; or Christian writers believed or the leaders of the Christian churches taught and what silent majority of Christians in late antiquity believed remains (Kuefler, 2001:10).

conventional nor too radical; and third, their appearance in a social climate in which traditional ideologies are welcomed by ‘social disruption’” (Kuefler, 2001:12).

Read against the background of the above, the text of 1 Peter is drenched with terms relating to the existence of imperial ideology. Four specific aspects will serve here as examples of imperial identity in relation to ideological aspects, and as connected to 1 Peter.

3.3.1 Imperial theology

According to Woolf (2012:114) to access the ancient Mediterranean frame of mind, the link between moral discourse and religious practice needs to be investigated. The virtue of men and the favour of their gods can be seen from the earliest written account regarding the Roman Empire. Subsequently, the manner in which Roman success was measured was the virtues of leaders and the failures of their vices or to the errors made in preparatory rituals. Occasionally such moralising rhetoric coloured all surviving speeches, histories, and biographies and many other kinds of literature. Therefore, a rich invective preserves many more accusations of vice than memorials of virtue. Within the imperial period this tradition of taking examples of virtuous men as models for one's own conduct can be found.

Moralising rhetoric influenced all extant speeches, histories, biographies and various kinds of literature. Therefore, a rich invective preserves many more accusations of vice than memorials of virtue. Modelling one's own behaviour on examples of virtuous men is an imperial custom. According to Woolf (2012:116) this period before Augustus, which the 1st century is the aftermath of, can be regarded as challenging omens and striving for control of religious institutions. Woolf calls them episodes of religious hysteria, engendering far reaching emotions with regards to the failures in moral conduct; the root of troubles of the late Republic. However, Augustus's major investment into moral rearmament suggests that ideas of this kind were fairly comprehensive.

With regard to the religious sphere of the 1st century Mediterranean world it should be noted that the gods pervaded everyday life, with "fitting-in" measured by participation in the imperial cult and other forms of worship that would be from a Jewish and Christian perspective nothing less than idolatry (Green 2007:194). However, in one explicit instance where imperial theology comes head to head with the early church in 1 Peter, is in 2:13, "Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme" (2:13), imperial and Jesus follower theology are not contrasted.

Nevertheless, the Jesus following community had to define themselves amidst the reality of emperor worship and imperial cult. As stated in chapter 3, the conception of religiosity was not seen as being divorced from the imperial and political sphere of the Roman Empire. Therefore, the imperial theological influence regarding religious conventions of the 1st century's frame of mind had an important influence on the manner in which the Jesus followers of 1 Peter identified themselves.

Woolf (2012:115) states that the content of Roman virtue did not change much until Christian bishops redefined it in the 4th century CE and even then the new virtues did not displace the old. Therefore, the virtues and vices in the text of 1 Peter can be seen as a glimpse of the beginning of the deconstruction and reconstruction of the Roman imperial moralising discourse, but it can still more be regarded as an reflection of the construction of the imperial infused virtues and vices.

The development of the Jesus following movement later on can thus be regarded as an interpretation of the collective history of the Roman people's prosperity. This prosperity is derived from proper management of relations with the Roman gods and from ethical behaviour. This interlink is arguably also reflected in the text of 1 Peter. The whole text is guided by this link between living an honourable life and in accordance to the will of God which is intertwined with the ethical behaviour that accompanies it. Within the Roman frame of mind periods of crisis were understood as signs of breakdown in those relations and of moral decadence. Rome's gods had issued no detailed code of personal ethics, but their support might be lost either by neglecting their cult or through acts of immorality. The gods gave support to the brave and virtuous, concepts the Roman world barely distinguished. The wars that occurred before the reign of Augustus came to be explained, among others, in terms of collective moral failure (Woolf, 2012:115).

3.3.2 Imperium²⁶

The Roman Empire made it possible for men to have and live out *virtus*, but reciprocally, *virtus* made men true citizens of Empire. Such intertwining, and in fact, mutually constitutive notions

²⁶ "Domination [which Weber has also called authoritarian power of command] will thus mean the situation in which the manifested will (command) of the ruler or rulers is meant to influence the conduct of one or more others (the ruled) and actually does influence it in such a way that their conduct to a socially relevant degree occurs as if the ruled had made the content of the command the maxim of their conduct for its very own sake. Looked upon from the other end, this situation will be called obedience" (Ando, 2000:25).

of imperium and masculinity, meant that the one cannot be understood without the other. The notion of imperium can be defined regarding control and imperial theology, and 1 Peter's exhortation, "Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme" (2:13, and see 2:14, 2:17, 2:18) can probably be best understood in that context. And of course instructions like "Honour all men. Love the brotherhood. Fear God. Honour the emperor" (2:17).

Being identified as exiles and aliens (2:11) would not have been considered as an achievement of masculine identity. The masculine identity was achieved by honouring the emperor, but not through the identification as an exile and alien. The tremendous importance placed on the notion of control in the Roman masculine ideology, may account for the difficulties in achieving and maintaining masculine status. The intensity of Roman men's assertions of masculinity, or the absence thereof, may equally reflect the tenuousness and artificiality constructed masculine identity in need of policing and control. The tenuous nature of achieved masculinity also provides an explanation for the easy interchangeability among the various traits identified as effeminate in traditional Roman discourses of masculinity: if a man loses control in one aspect of his life, he might do so in others as well. Association with any one effeminate trait thus creates the suspicion of others. In short, the oppositional pairing of masculine/effeminate can be aligned with others: moderation/excess; hardness/softness; courage/timidity; strength/weakness; activity/passivity; sexual penetration/ being sexually penetrated; and, encompassing all of these, domination/submission. In the balancing act of masculinity, one stumble can ruin the entire performance (Williams, 2010:156).

A fundamental notion of masculine identity is self-mastery, abandoning this norm is to act like a slave or a woman: A Roman man's status is associated with dominion or imperium and the embodiment of the contrasting principles are slaves and women. A common theme in ancient texts is that true Roman men, who possess *virtus* by birth right, rightfully exercise their dominion not only over women and slaves but also over foreigners. An obvious implication is that non-Roman peoples were destined to submit to Rome's masculine imperium, "ruling the peoples of the world with imperium". Several other texts explicitly praise Roman greatness in terms of Roman men's special claim to *virtus*. The Roman race ranks first in the world in terms of *virtus*. The distinction between Rome endowed with *virtus*, and the rest of the world, dominated by Rome's imperium rights is frequently given a gendered quality. The corresponding implication that foreigners were inherently effeminate was a commonplace,

especially with regards to Easterners, and the rhetoric of effeminacy was periodically employed in the countless skirmishes of Rome's and Greece's cultural conflicts (Williams, 2010:148).

The comment is made by Williams (2010:145) that Roman conceptualisation of masculinity as being exemplified in restraint and control, over others and oneself, informs two basic concepts to Roman masculinity namely imperium and honour. The manner in which the Jesus followers are exhorted to maintain the social imperial ideological order can be seen as a reflection of the extensive nature the ideology encompasses. In 1 Peter, ideology is rhetorically advocated.

3.3.3 Citizenship

According to Woolf (2012:219) the nature and composition of the groups of people of the ancient Greek and Roman world, constituting various kinds of imperial subjects, was continuously transformed. He states that Romans used language of citizenship to express the order of status and relationships through which individuals might be involved in the community in different ways, and also to various degrees (Woolf, 2012:220). Citizenship created a certain identity. Not all the citizens were equal and the requirement of citizenship was quite a complex matter.

Woolf (2012:220) states that there various factors were considered for citizenship for example voting, fighting, sacrificing, being taxed and taking public contracts. A significant limitation concerning citizenship is being categorised as an alien. The implicit alignment of "foreign" and particularly "Eastern" with "effeminate" was notable, but being called an alien and exile are quite the opposite of being in control. A man should "rule himself" (Williams, 2010:151).

Therefore, the language of citizenship is used to communicate the order/structure of status and relations, dictating individuals various community involvement and specifying the way and degree of involvement. Secular Greek and Roman literature contributed to this phenomenon through the creation of xenophobic and racist stereotyping, apparently a legacy of traditional invective, central to Roman oratory. Woolf (2012:222) states that in order to study Greek and Roman societies, non-Greek and non-Roman groups should be scrutinised due to their differences, which contributed to the identity claimed by the people and were clearly significant at the time.

4. Petrine masculine identities

In light of the above discussion, the construction of masculine identity within the demarcated scope of 1 Peter 2:11-4:11 and within the context of the Roman Empire, is multifaceted and in most cases contradicting. The text constructs, deconstructs and reconstructs the 1st century understandings of masculinity. Subsequently, confirming the multidimensionality in which men embodied their masculine identities within the ancient religious, imperial and cultural settings, among others, 1 Peter serves to confirm that masculinity was not stable or uniform, beset by various exigencies, and constantly in need of support and iteration, also and maybe especially in early Jesus followers communities.

The emergence of both particular forms of Jesus following reasoning, and modes of argumentation can thus be connected to the broader social configurations. The blending involved in early Jesus follower rhetoric may attest to broader social and cultural changes as well, in reconfiguring public and private space, lower and upper social status, civic and barbarian identities, male and female roles, going as far as deploying unsavoury Greek and Roman *topoi* to new and potent ends (e.g. the use of culturally shameful forms of suffering and death as heroic means of attaining divine status and reward). There are thus complex social crossings that become mapped onto the rhetoric of early Christians.

The notion that gender roles and expectations were the same for all peoples within the pages of the New Testament and that the exhortations made in texts like 1 Peter, are applicable to every member of the so called Jesus following community, is questionable. Within the socially stratified and hierarchical 1st century world, social order certainly made clear distinctions not only between genders, but also between genders from different spheres of society. Therefore, in chapter 4, 1 Peter 2:11-4:11 was investigated in terms of cultural, religious and imperial aspects that contributed to the construction, deconstruction and reconstruction of multiple masculine identities. In the following chapter, masculinity will be further analysed, with regard to its different manifestations, especially with regard to social power.

Chapter 5: Game patterns

1. Introduction

In chapter 4 the aim was to indicate that the text of 1 Peter consists of a wide spectrum of masculine identities within 1st century moral discourse.¹ Although constructions regarding the manner in which masculinities should be performed might seem stable and ideologically secure, the text constructs *multiple* masculine identities that are inherently ambiguous in nature. Consequently, the text perpetually constructs, deconstructs and reconstructs the idealised masculine moral values of the 1st century Mediterranean world which ranges from being an exemplar man-of-the-match in the Roman Empire-game to being the effeminate loser.

It became evident that although the authoritative text of 1 Peter seems to address the Jesus following community as the οἶκος of God, within the hierarchical framework of the household in the 1st century, various distinctions are made within the community self and that the notion of *othering* is much more complex than the simple *us* (Brotherhood) and *they* (Gentiles) scenario.

Therefore, in order to address this complex issue of conceptualising the manner in which the individuals, whether as Jesus followers or as Gentiles, performed within the 1st century world as it is rhetorically constructed by the text of 1 Peter, the range of masculine identities will be discussed regarding the manner in which they relate to the lifestyles or lived realities of the 1st century Greek and Roman worldview. Raewyn Connell (2001:46) states that actions are configured in larger units and when one thinks about “masculinity” and “femininity”, configurations of gender practice are designated. Masculinities can therefore be understood as “gender projects, dynamic arrangements of social practice through time wherewith individuals and societies are constructed”. Thus, gender shapes patterns of behaviour and lifestyles.

Therefore, adjoining the multiple masculine constructed identities as discussed in chapter 4, chapter 5 aims to embark on unpacking these intricate and complex arrangements of masculine identities, the social patterns of masculinities, as identified by Connell. Firstly, the theoretical aspects of Connell’s four social patterns namely, hegemony, subordination, complicity and

¹ As it has been stated in chapter 4, the investigation regarding masculinities, which is continually constructed through, among others, philosophical, anatomical and physiognomic treatises, moral discourses, legal codes and material evidence from ancient coins, altars, statues and inscriptions, will be executed with the focus on moral discourse as constructed within the text of 1 Peter.

marginalisation will be discussed. Thereafter, in the second place, these theoretical considerations will be discussed in connection with the masculine identities within the text of 1 Peter. In conclusion, the findings of the investigation will be discussed in order to differentiate where the text of 1 Peter are exhorting the Jesus followers within the framework of the gender continuum of the 1st century idealised masculine moral discourse.

2. Social masculine patterns

More than 20 years ago, Kimmel (1993:28) already expressed the need to investigate the method in which the lived reality and experience of men has been arranged within the larger social, political and cultural context. Men and masculinities have become so apparent and normative within the course of history and the social structuring of society, that they almost have become imperceptible. He continues that as “strange as it may sound, men are the *invisible* gender. Ubiquitous in positions of power everywhere, men are invisible to themselves” (Kimmel, 1993:29).

Similarly, Stephen Moore (2003:1) observes that this is also the case within New Testament studies. He mentions that although nearly everything throughout most of the history of critical biblical scholarship was established by men, specific studies focussed on the analysis of the construction of masculinities in biblical and cognate texts began to appear only from the 1990’s. In the words of Moore: “Masculinity was, at once, everywhere and nowhere in the discipline, so ubiquitous as to be ordinarily invisible, and possessed too, of the omnipotence and omnipresence confers” (Moore, 2003:1).

Consequently, this necessitates a critical study of the social patterns with regard to the behaviour of men. Acknowledging that men’s social behavioural patterns cannot be reflected upon without considering the social environment they interact with. Kimmel (2004:81) elaborates that masculinity is a constantly changing collection of meanings that we construct through our relationships with ourselves, with each other, and with our world. Masculinity is therefore neither static nor timeless, it is historical and dynamic. Masculinity is not the manifestation of an inner essence, it is socially constructed. Furthermore, masculinity does not represent through our biological composition to consciousness, but is created in culture. Masculinity means different things in different times to different people. Also relevant to this study regarding the text of 1 Peter, is that masculinity means different things at the same time to different people in, among others, religious, imperial and cultural spheres.

Kimmel (2004:83) continues that the notion of masculinity should be seen as a particular type of masculinity that derives its identity from the participation in society, from interaction with other men in the society therefore, a model of masculinity for which identity is based on competition. Masculinity becomes something that must be proved, and no sooner it is proved, than it is questioned again and must be proved once again – constant, relentless, unachievably, and ultimately the quest for proof becomes meaningless and takes on the characteristics, as Weber said, of a sport, a game.

Throughout the demarcated scope of 1 Peter 2:11-4:11, the text reflects the gender gradation by moving up and down the ancient gender continuum from true or idealised masculinity towards femininity as described in most studies as effeminacy. Thus, within this continuum from a hegemonic masculinity towards effeminacy, a plurality of different constructions of masculinities can be identified within the text of 1 Peter.

It is therefore important to note that the gender continuum is not a fixed normative or essential notion but, as indicated throughout the investigation constituting as hegemonic or effeminacy. It was a fluid concept that is continuously shaped and reshaped throughout the text.

The notion of masculinities in the plural was made famous by Connell in her ground-breaking book, *Masculinities*. She discussed the relation of marginalisation and authorisation that may also exist between subordinate masculinities. These two types of relationships – hegemony, domination/subordination and complicity on the one hand, and marginalisation/authorisation on the other – provide a framework in which we can analyse specific masculine patterns. These different terms, for example “hegemonic masculinities” and “marginalised masculinities”, name not fixed character types but configurations of practices generated in particular situations in a changing structure of relationships, but should rather be seen as fluid notions that is subject to change within the given time and space. Any theory of masculinity worth having must give an account of this process of change (Connell, 2005:81).

Hearn (2012:591) also, in a significant way, picks up that Connell occasionally refers to hegemony, subordination, complicity and marginalisation as social processes, and alternatively as “structures of gender practice”, or even specific kinds, forms, types of masculinity or sets of attributes or aspirations thereof (see Jefferson, 2002: 70-71).

Hegemony can be described as a process to gain and seize dominance while forming (and obliterating) social groups (Donaldson, 1993: 645), and similarly Carrigan et al (1985) observe

that the construction of hegemony is not a question of squabbling between preformed groupings but, bit it is (at least to a certain extent) the creation of these groupings. They continue, in a rather different tone, “[t]o understand the various kinds of masculinity, demands an examination of the practices in which hegemony is constituted and contested” (Carrigan et al 1985:594). Thus, perhaps surprisingly, masculinity is used to exemplify social groupings.

Thus, the emphasis here in chapter 5 is on the social masculine patterns of relations among the different constructions of masculinities as it was identified in chapter 4. These patterns are not rigid concepts or models therefore; the contradictions and interplay between the various patterns can be investigated. This discussion on the theoretical aspects of social behavioural masculine patterns will be used as a guideline to investigate the multiple patterns of masculine behaviour to which the text of 1 Peter exhorts its readers.

2.1 Hegemony

The concept of “hegemony”² as Connell (2005) defined it is at any given time an ideal pattern or form of masculinity which is instead of others culturally exalted. Consequently, the concept of hegemonic masculinity can be defined as “the configuration of gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy, which guarantees the dominant position of men and the subordination of women” (Connell, 2005:77). It also bears pointing out that hegemonic masculinity is neither singular nor one-sided, but is complex, plural and multi-faceted.

Hearn (2012:590) states that the notion of hegemony becomes vital with regard to theorising men and masculinities. He continues that the concept of hegemonic masculinity “addresses the relations of societal power, ideology and the domination of “common sense”, the taken-for-granted, what appears to be “natural” or “normal”. He continues to argue that hegemony places emphasis on domination within different degrees and ironically speaks more to complicity within the central viewpoint of life than the presupposition of the use of fierce violence (Bocock, 1986). Thus, hegemony and the hegemonic are essentially processes that address the construction of common sense realities. It is also linked with the notion of performativity when addressing cultural, religious and cultural issues (Butler, 1997).

² As it was mentioned in previous chapters, the term hegemony was coined by Antonio Gramsci’s analysis of class relations in relation to the cultural dynamic by which a group claims and sustains a leading position in social life.

Messerschmidt (2012:65-66) pointed out that in various cases where hegemonic masculinity is contested, it usually results in new configurations of hegemonic masculinities. Therefore, the notion of hegemonic masculinities often inspires new strategies of gender relations. When the old hegemonic masculine construction becomes insufficient, the new hegemonic construction is portrayed as being even more masculine as the previous construction of masculinity. Thus, the new form of hegemonic masculinity legitimates hierarchical order (Messerschmidt, 2012:66).

The most visible hegemonic masculinities are not always found among the majority of powerful people. Individual holders of institutional power or great wealth may be far removed from the hegemonic pattern in their personal lives. Thus, the emperor and elite classes, the military and government provide a fairly convincing corporate display of masculinity, yet indifferent to feminist women or dissenting men. It is this successful claim to authority, more than direct violence, which is the mark of hegemony (though violence often underpins or supports authority). Connell (2005:77) stresses that hegemonic masculinity embodies a “currently accepted” strategy. When conditions for the defence of patriarchy change, the bases for the dominance of a particular masculinity are eroded. New groups may challenge old situations and construct a new hegemony. Therefore, hegemony is a historically mobile relation and not something fixed.

2.2 Subordination

According to Connell (2005:78) hegemony relates to cultural dominance in society as a whole. Within this overall framework there are specific gender relations of dominance and subordination between groups of men.

Within the notion of subordinate masculinities, the hegemonic masculinity as the ascendant and dominant form of masculinity averts the presence of the inferior other and therefore the primary form of these masculinities is being subordinate to the dominant hegemonic masculine ideal. The delineation of these inferior forms of hegemonic masculinity within masculinities theory is based on their relation to the other cultural formed structures such as sexuality, race, ethnicity and class.

As it is indicated by Howson (2006:62) the subordinate masculinities emerge as a product of a particular relation some men have within the structure of sexuality that inverts the hegemonic

focus towards the feminine or effeminate. The configurations of practice that describe subordinate masculinities are adversative to hegemonic masculinity because they efficiently embody the repository of all that has been expelled.

The key to their subordination in the gender order is, again, the visible presence of effeminacy and weakness that makes the clear-cut divisions required by hegemonic masculinity and demanded by its dominative masculine hegemony difficult to uphold. The distinction between subordinate masculinities and marginalised masculinities is based on the difference between the social relations that define them. Subordinate masculinities are linked uniquely to cathectic relations structured around sex. These relations, while fundamentally internal to the gender structure, have been labelled as deviant and, thereby, expelled from the hegemonic worldview (Howson, 2006:63).

2.3 Marginalisation

Connell (2005:80) discusses the interplay of gender with other structures such as class and race that creates further relationships between masculinities.³ According to Kimmel (2004:88), when hegemonic masculine patterns are threatened or not enacted, the persons who are seen as a threat to the hegemonic social order are “othered” and marginalised.

Howson (2006:63) notes that marginalised masculinities are therefore cultivated within and through social relations, for example in concepts of race, class and ethnicity. These relations exist and function “exogenously” to the gender structure but are, nonetheless, continuously interrelated with gender. He continues that in some instances the masculinities of certain groups of men are de-privileged where they do not conform. Such de-privileging leads causes shame which leads to silence; and, in the end, the silence of the marginalised is what keeps the system running (Kimmel, 2004:88).

Messner (in Howson, 2006:63) echoes the sentiments expressed in chapter 4 that although men as a group enjoy established liberties at the expense of women, as a group, men share very unequally in the advantages these privileges provide. The effect of re-configuring the traditional hegemonic based assured claims resulted in the situation that certain men found the hegemonic emphasis confusing and themselves in a questionable position with regard to their

³ Marginalisation stands in an equally but different adversarial relationship to hegemonic masculinity. Subordination refers to positions defined by opposition to the masculine ideal and accompanying normalisation of power, yet retains agency in relations internal to the gender structure but which were labelled deviant and expelled from the hegemonic worldview. Marginalisation, however, develops within and through other social relations, especially those related to race, class and ethnicity (see Howson 2006:63).

own sense of identity and social location (Howson, 2006:63). The phrase refers to the relations between the masculinities in dominant and subordinate classes or ethnic groups. Marginalisation is always relative to the authorisation of the hegemonic masculinity of the dominant group (Connell, 2005:80).

2.4 Complicity

The majority of men have little or no direct association with either hegemonic, subordinate or marginalised masculinities and cannot actively seek to embody these ideals into their gender practice. Nevertheless, this same mass of men gains advantage and privilege, by accepting the existence of a point of reference against which they can position themselves in relation to its represented ideals. The nature of this relation is contained in the idea of complicity.

Normative definitions of masculinity face the problem that a minority of men actually meet the normative standards. This point applies to hegemonic masculinity. The number of men rigorously practicing the hegemonic pattern entirely may be quite small. Yet the majority of men gain from hegemony, since they benefit from the patriarchal divide; in other words, it concerns the advantage men in general gain from the overall subordination of, for example, women and slaves (Connell, 2005:79).

According to Messerschmidt (2012:65) the subordinate and marginalised, for example women, “contribute to the cultivation of hegemonic masculinity”. According to Connell (2005:79) investigations of masculinity have generally concerned themselves with patterns and types, not with numbers. Yet, thinking about the dynamics of the 1st century hierarchical society, numbers are essential. Gender related politics is mass politics, and strategic thinking needs to be concerned with the position of the masses. Although most citizens within the 1st century Mediterranean world have relations with the hegemonic ventures, they do not necessarily embody the hegemonic masculinity most likely established by the emperor and the aristocratic elites. Subsequently, theorising the manner in which the majority of citizens lived needs investigation. Connell continues that such theorising can be achieved by distinguishing and investigating the gendered relations among groups of men and consequently, or, the relationship of complicity with the hegemonic project. Masculinities constructed in ways that

realize the patriarchal divide, without the tensions or risks of being the frontline troops of patriarchy, are complicit in this sense (Connell, 2005:79).⁴

3. Petrine masculine patterns

In chapter 4, the ambiguous constructions of multiple masculine identities could clearly be seen. The emperor, together with the aristocratic elite, being at the top of this masculine ordered cosmos, dominated and infiltrated every inch of the Roman Empire. The Roman Empire was the Empire of men. Being masculine was equated to being human. As noted previously, within this male dominated Empire the ideology of ideal masculinity was propagated by the imperial ideology through, among others, material objects and structures such as coins, altars, statues and inscriptions – the large majority of which was seen as supportive of the ultimate pattern of masculinity.⁵

However, as chapter 4 clearly indicates, the notion of a single pattern of masculinity, within the ancient 1st century Mediterranean world, was nothing but a myth. Just by the investigation of the demarcated scope of 1 Peter 2:11-4:11, it has been shown that the text consists of multiple masculine identities. Some of these identities are in line with the ideal masculinity advocated by the text, but some are also at places contradictory and resistant to the so-called ideal version of what it meant to be a man within the “hyper-masculine” 1st century Roman Empire (Conway, 2008:16).

Conway (2008:21) continues that gender is a matter of perception, and that it was a comparable situation in the 1st century. In other words, it was not enough to be born male, even a free Roman male citizen. One also had to portray the part of the man, to act out masculinity, to constantly produce manliness in one’s life. In short, identity was connected with action and performance also in as far as it pertained to masculinity.

⁴ A great many men who subscribe to the patriarchal divide also respect their wives and mothers, are never violent towards women, do their accustomed share of housework, bringing home the family wage, and can easily convince themselves that feminists must be bra-burning extremists, according to Connell (2005:80).

⁵ With reference to the Pauline **letters**, Davina Lopez (2012:93–116) explains how imperial ideology made use of images in perpetuating its ideals. Key to such imaging was their engendered nature as plotted on the 1st century gender continuum, and a heavy reliance on the notion of power-over which was linked to masculine power and its objects that was aligned to effeminacy. The logic of Lopez’s argument is applicable to the use of imperial images in sustaining masculine ideals also in relation to the rhetorical impetus found in 1 Peter.

Furthermore, McDonnell (2006:166) notes such an idealised masculinity may also be paradigmatic, imitated and maintained by men outside of the elite. However there will also be "subordinate masculinities," which is in most cases established by the dominating group as "inadequate" and "inferior" in one way or another. The trend of studies of ancient Roman masculinity have presented a single type, hegemonic association, which is derived through comparison with various kinds of behaviour that deviate from, and perhaps, challenge it. The evidence cited is typically oratorical or theoretical in nature; which presents problems for an essentialist analysis of Roman masculinity. These studies concur that the masculinities they have identified were elite, public, involved social performance, competition, the persistent analysis and judgement of others. In ancient Roman culture, many of the boundaries and tensions between hegemonic and subordinate masculinities revolved around issues of sexuality, and this corresponds with what research on contemporary cultures have found.

Therefore, as it was indicated in chapters 3-4, clear distinctions between religion and the imperial context cannot be made. Such spheres were inherently interlinked, and their relationship to masculine identities within the moral discourse of 1 Peter will be discussed below. Ergo, the plotting of the masculine identities within the social patterns of masculine behaviour within the 1st century frame of reference, will attempt to shed some light on the complexities regarding how the text of 1 Peter constructs, deconstructs and reconstructs masculinities.

The desire to be manly is a fundamental force in the construction of masculinities within the 1st century world, and exerted pressure on men akin to what Connell refers to as complicity in her model. Living in an other-orientated society meant that identity and lifestyles were constructed not by the individual, but by the society which they inhabited. Kuefler (2009:239) states that men lived in constant anxiety between the desires to act or convey themselves in a manly manner and on the other hand the fear of the "unmanly stance of victimhood". Therefore, being inhabitants of the 1st century world of the Roman Empire, where certain masculine values and ideals were indicators on where the individuals would find themselves on the gender continuum, would not have been different for the Jesus following community. In short, the Jesus followers shared the desire to be manly in a world characterised by hegemonic masculinity and therefore continuously challenged towards complicity. But, as it has continuously been indicated within this investigation, this is quite complex because of the fact that the Jesus followers constructed, deconstructed and reconstructed the ideal masculine within the moral discourse.

a. Hegemony

The notion of hegemonic masculinity or hegemonic ideologies perceives to be absolute and unquestionable and therefore is spoken about in extremes.⁶ It has come to the fore that this unbending rhetoric of hegemonic masculinity has not necessarily been adequate to address the multiple ways in which real Roman men conveyed themselves in the arena of public interactions. There are numerous images of men who failed to maintain the manner in which they were exhorted to maintain themselves, the status of irreproachable masculinity and effects of the fact that they have been marginalised (Williams, 2010:170). The text of 1 Peter also gives textual record of exhortation, where the ability of men in certain contexts “to bend the rules of the game” are clearly reconstructed, and where men are even encouraged to boast about their failure to perform according to the ideal of masculinity among the emperor and the aristocratic elite.

Echoing Messerschmidt (2012), Kuefler (2001:4) states that this was the case with the ancient Jesus followers who structured their own hegemonic masculine ideals, advocating behaviour of the Jesus following man. He continues that this can be seen throughout history in male dominated cultures; therefore, the established or structured masculine ideal content differs from culture to culture and has changed over time and space. In fact, some of these aspects of different and even divergent masculine idealisation can also be noticed in 1 Peter, and will be pointed out below.

The displacement of the hegemonic masculinity by those forms of masculinity found in and among the newly established Jesus follower communities was accomplished through a reconstructed rhetoric on manliness. Kuefler (2001:6) elaborates that those men that submitted under subordinate masculinity effectively challenged the males adhering to the hegemonic masculinity in such a way that the loyalty is transferred from one to another. The leaders of the Jesus followers accomplished this conversion by claiming that they were better equipped to confirm the manliness of men, including their sense of difference from and supremacy over women. Moreover, moral changes had threatened the idealised patterns of Roman orientated life, including those patterns of male social dominance in the 1st and 2nd centuries which

⁶ According to Punt (2012a:1) “the largest part of Empire was sustained through hegemony that was reliant upon a multivalent and complex paradigm of socio-political power to achieve and maintain its authority and control. More than only direct military action, the Romans sustained and wielded imperium through a combination of recourse to force, social structures and systems as well as through ideological, imperial propaganda. Like other empires, it propounded a sense of moral virtue and beneficence, claiming to exist and function with a vision if reordering the world’s power relations for the sake of the betterment of all”.

contributed to this transition (Winter, 2003:2003). The Jesus following intellectuals used the dissonance between classical ideals of men and late ancient realities to destabilise the traditional masculine ideal and substitute it with their own. Simultaneously they emphasised characteristics of the Jesus following ideals they thought befitting their goal, creating a virile Christian belief, restructuring Jesus following ideology as a masculine ideology.

Thus, although the Jesus followers, in various cases, contested the manner in which the ideal hegemonic masculinities were constructed within the 1st century Mediterranean world, this resulted in that new Jesus follower masculinities evolved within the Petrine brotherhood. As indicated in chapter 4, the persistent use of language of domination, rhetorically constructs the hegemonic powers within the text. Although many different analyses of masculine patterns in 1 Peter are possible, for the sake of the argument here and given the limitations of this study, a distinction will be made in identifying hegemonic masculinities in 1 Peter in a two-fold way. On the one hand, 1 Peter avails itself of a variety of terms intricately related to divinely ordained hegemonic masculinity; at the same time, and linking with the former, a range of terms related to imperial ideology also pervades the text. As is to be expected, a divinely ordained hegemonic masculinity is closely associated with the Jesus follower community that 1 Peter addresses; equally unsurprising for people living in an imperial oriented world, notwithstanding their engagement with moral discourse (as discussed in chapters 3 and 4), is the influence of ideology deriving from Empire.

In 1 Peter the imperial ideological focussed terms that can be related to hegemonic masculinity includes the following: βασιλεῖ ὡς ὑπερέχοντι emperor as supreme (2:13); πάση ἀνθρωπίνῃ κτίσει human institution (2:13); ἡγεμόσιν governors (2:14); τὸν βασιλέα τιμᾶτε honour emperor (2:17); τοῖς δεσπόταις masters (2:18); ἐν παντὶ φόβῳ respect (2:18).

In addition to these terms related to imperial ideology focussed hegemonic masculinity, can be added also such terms reflecting the notion of divinely ordained hegemonic masculinity. Terms in this regard include, διὰ τὸν κύριον for the sake of the Lord (2:13); τὸ θέλημα τοῦ θεοῦ God's will (2:15); θεοῦ δοῦλοι servants of God (2:16); ἐλεύθεροι free men (2:16); τὴν ἀδελφότητα ἀγαπᾶτε love the brotherhood (2:17); τὸν θεὸν φοβεῖσθε fear God (2:17); χάρις παρὰ θεῷ God's approval (2:20); Χριστὸς ὑπογραμμὸν Christ as example (2:21); τὸν ποιμένα καὶ ἐπίσκοπον Shepherd and Guardian (2:25); ἐν φόβῳ, ἀγιάσατε reverent (3:2, 15); ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελὲς precious in God's sight (3:4); Σάρρα ὑπήκουσεν Sarah obeyed (3:6); πρόσωπον ... κυρίου face of the Lord (3:12); τὸν Χριστὸν ἀγιάσατε reverence Christ as

Lord (3:15); τὸ θέλημα τοῦ θεοῦ God's will (3:17, 4:2); ἐπερώτημα εἰς θεόν appeal to God (3:21).

A third group of terms relate to both imperial ideology focussed and divinely ordained hegemonic masculinity. Such terms include στρατεύονται wage war (2:11) and ὀπλίσασθε arm yourselves (4:1); ὑποτάγητε be subject (2:13); πάντας τιμήσατε honour all men (2:17); ὑποτασσόμενοι be submissive (3:1).

It stands to reason that the three listings of relevant terms can be extrapolated further, but the terms listed serve to show adequately the presence of hegemonic masculinities within 1 Peter. The above terms are listed as examples of notions related to hegemonic masculinity without claiming that each term in itself constitutes the full impact of hegemonic masculinity, but rather to suggest their involvement with propping it up. The terms identified above was incorporated in 1 Peter's rhetorical strategy which consciously and unconsciously served to naturalise hegemonic masculinity, and in that way keep it intact and alive.

b. Subordination

As is indicated above, although the social pattern of hegemonic masculinity sounds clear-cut and completely dominant, even within the different hegemonic constructions, there exists ambiguity. Gleason (1995:73) affirms that, in the Jesus follower communities, indisputable uncertainty and perplexity among men was a reality, due to the encouragement of controversy, imitating the discrepancies of the culture in which they were nurtured: everybody was obligated since birth to acquiesce to extremely invasive nurturing methods, implemented in the name of nature. Such nurturing practices, and to extend Gleason's argument, also later actions of masculine performativity, as expected and regulated by the honour and shame culture of the 1st century (see above chapter 3), contributed to a certain amount of ambiguity with regard to where one finds oneself located on the gender continuum.

The social pattern of subordination reflects the hierarchical nature of the 1st century Mediterranean world. With the binary way of normative and essentialist thinking, the assumption is that men are responsible for the oppression of women. There are also numerous texts within the NT that explicitly and implicitly oppress women and illustrate the manner in which women were considered as the "weaker vessel" (3:7) within the 1st century frame of mind. However, the investigation with regards to the oppression of lower class men, receives

less attention within the studies of subordination and marginalisation within NT scholarship. As it can be seen in chapter 3, the population of the Roman Empire constituted 97 % of the lower classes and only 2-3 % of the elite classes. Consequently, the majority of the Roman Empire can be considered as subordinate to the hegemonic powers of the emperor and aristocratic men. The relevance of these comments is that within the framework of Connell's taxonomy (2005), the presence of subordinate masculinities within a socio-cultural setting determined by hegemonic masculinity contributes to the adversarial relationship between hegemonic and subordinate masculinities. Subordinate masculinities are those that do not conform to the norm of the ideal and normalised or hegemonic pattern, but are deviant even though such masculinity is found within the established social order.

According to Catherine Clark Kroeger (2004:83) there is a threefold call to submission in 1 Peter namely, by citizens to properly appointed authorities (2:13-16); by slaves to masters (2:18); and by wives to husbands (3:1-2). A key term in this regard is ὑποτάσσω (to submit), and is used in all three segments of the call for submission.⁷ This call which encapsulates subordination, is embedded in 1st century gender configurations on the one hand, and managed according to 1 Peter's rhetorical structuring of gendered positions, on the other hand. In addition to the threefold call to submission, in 1 Peter the particular way in which the text rhetorically identified Jesus followers as παροίκους καὶ παρεπιδήμους (aliens and exiles, 2:11) can also be associated with subordinate masculinity, that is, an identity not aligned with hegemonic masculinity as socially determined by the masculine ideal as it was co-constructed through the ideal imperial identity of the time (see also chapter 4).⁸

c. Marginalisation

Education in rhetoric and literacy was in the 1st century CE marked as an elitist and aristocratic action, with the result that it remains a question to what extent the written record as found in 1 Peter gives voice to the 97 % marginalised voices in the community. The social conditioning that manly slaves were not considered as real people and valid of human dignity and eloquent

⁷ Clark Kroeger (2004:83) points out that the words ὑποτάσσω is semantically related to other words that enforces submission for example. "The injunction to sub-ordination (*hypotassein*) is used five times in 1 Peter. Four times it addresses a group of people: everyone in 2:13, household slaves in 2:18; wives in 3:1, and both elders (5:1) and younger people or neophytes in 5:5" (Schüssler Fiorenza, 2007:174).

⁸ This discussion does not deal with the larger theological question of whether Jesus followers called to submit under God and live in accordance to the "will of God" (2:15), "the fear of God" (2:17) and so forth. This topic will have to be addressed elsewhere.

rhetorical style of the Koine Greek in the text of 1 Peter, can be ascribed to an aristocratic individual that would not necessarily have given much attention to the marginalised voices.

In the text of 1 Peter the constructed religious, imperial and cultural masculine identities become an integral part of the dynamics among Petrine masculinities. As indicated previously, marginalisation does not only include the citizens in the lower classes of society, but also those who do not participate in the manner in which they should within their expected environment. Thus, in a group-orientated society such as in the ancient Mediterranean world, when there were subjects who were about to threaten and challenge the traditional conventions of hegemonic masculinity, Kimmel states that these men are “hyphenated” or marginalised.

The relationship between hermeneutics and marginality need much more attention, but the focus here is restricted to the dual disposition of marginality. Marginality is a gradation philosophy with no resolves (Perlman in Roetzel 2003:8), and must therefore be identified within the context of description it is taken from, and within derived relationships. External totalitarian forces can be imposed on marginality, but on the contrary, marginality can also be immersed, asserted and become a place of “radical openness and possibility” (hooks 1990:153; see Sugirtharajah 1995:1-8). Immense influence was used by authoritarians to designate marginality, creating alienation, estrangement and marginalisation thus, beneficial to their interests and establishing themselves at and as the centre. Conversely, the marginality of the powerless, alienated and marginalised on the side-lines or even in a liminal state, can be exploited as opportunities for extreme possibilities – what is considered as given, as reality can be re-imagined, and a new reality can be envisaged, construed and lived (Roetzel 2003:2). It is within this ambiguity that attaches itself to marginalisation, that 1 Peter’s marginalised masculinity also needs to be understood in conjunction with matters of cultural identity as explained in chapter 4.

In 1 Peter it is the Gentiles whose identity is constructed in a carefully subordinate way (2:12, 4:3) that are most exposed to marginalised masculinity. As mentioned earlier in chapter 4, the Gentiles are marginalised and slandered by the text. They are portrayed through the passions of the flesh (2:11; 4:2-4:3; 4:6), subjected to punishment (2:14), being beaten (2:20) and reviled (2:23; 3:9), threatened (2:23), given to outward adornment (3:3, 5); they are evil (3:9), speaking guile (3:10), are abusive (3:16; 4:4), licentious (4:3), drunken (4:3), revelling (4:3), carousing (4:3), committing lawless idolatry (4:3), wild profligacy (4:4) and accused of many things but not given a voice to respond and thus in the process they are marginalised.

d. Complicity

The text of 1 Peter, as a strong rhetorical and influential text of exhortation among the Jesus following community, is inherently complicit in the manner in which it sustains and reflects the world's social order in which the text originated. As it is stated by Bird (2011:140) the effects of patriarchy as a social structure, infiltrates all relationships within a culture or society. In this regard, the effect of hegemonic masculine powers is not only "acceptable" within society, but is considered a "normative" aspect of all relationships that assume the dynamic of the ruler. Therefore, being complicit with the hegemonic masculine powers that permeated every inch of the Empire was just another part of the lived reality within the borders of the Roman Empire.

Bird (2011:141) continues that the positions of domination that are maintained and played out in these texts should not be regarded merely in terms of more explicit "imperial relations" but also within "everyday relationships". Thus, the subjects are dominated and ruled by the hegemonic powers, but by submitting to those wielding the authority, the dominated subjects become complicit in the act of domination. And so those subjects are not only complicit but they consequently end up also contributing to the maintenance of the power-over relation over others.

As one of the three texts in the NT that provides an adapted version of the Aristotelian household code, the structure of the household code will be used as guideline to discuss the complicity of the text towards the sustaining of the power-over hegemonic masculinities social patterns regarding the lived reality of men. The rhetorical force of the text of 1 Peter by exhorting the followers of Jesus according to the structures of the adapted household code, consciously and unconsciously make them complicit in sustaining the hegemonic social order of the 1st century world. They are exhorted to maintain the social order, which the text rhetorically constructs, by the use of language of domination such as ὑποτάσσω ἐν φόβῳ. The believers are exhorted to sustain the given order of the day by giving instructions with regard to submission and structure of household, which makes certain relations of men complicit to the hegemonic project, whether they choose to play these roles or not. Thus, the exhortations that reflects the occurrences of submission which, although rhetorically constructed as being "in reverence" to God, sustains the social order of the 1st century Mediterranean world.

As it was indicated in chapter 2, the text of 1 Peter exhorts the Jesus followers to ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν (2:12, maintain good conduct among the Gentiles). As it was evident in 2:13-3:7, this also included the maintenance of social order that was, among others, provided by the household structure and consequently interpreted in terms of the (2:11, good conduct). The exhortation to submit to the emperor and human institutions also results in the fact that the Jesus followers enjoy the privileges that submission and adherence to the maintenance of the social order within the Empire provides.

Although the text reflects, when read on face-value, glimpses of effeminate patterns of behaviour for example ἀγνός (3:2, chastity) ἡσυχίου πνεύματος (3:4, quiet spirit) (3:2; 3:15, reverence) (3:10, keep tongue from speaking evil) (3:11, turn away from evil), the text exhorts them also to accept the challenge within the challenge and response power game by giving the believers the exhortation to respond to the challenge supposedly given by the Gentiles and enjoy the privileges that this entails.

Connell (2005:79) states that it is tempting to treat the Jesus followers simply as slacker versions of hegemonic masculinity – the difference is muted between the men who dominate, practice violence and those portrayed within the pages of an authoritative text such as 1 Peter. Clearly the positions of men and masculinity in Jesus follower communities were not an easy and simple matter. Particular within themes evident in 1 Peter for example marriage, fatherhood and community life often involved extensive compromises with women rather than blatant domination or an uncontested display of authority.

4. Conclusion

In this chapter the focus shifted to the consideration of masculinity in all its plurality, first in terms of a recent analytical framework (based on Connell's work, see Connell, 2005) and then investigating its possible relevance and use for making sense of 1 Peter 2:11-4:11. Connell's taxonomy, while certainly not the only available model and also not uncontested (see e.g. Howson, 2006), provides a very useful framework for plotting masculinity patterns and structures in society. Although a framework developed within the modern society, it proved useful also for plotting patterns of ancient masculinity as found in the text and rhetorical strategy of 1 Peter.

Chapter 6: Being team-players?

1. Summarising argument

This thesis aimed to explore the notion of masculinity as expressed in the text of 1 Peter by means of its well-proportioned rhetorical structure and argument. The argument focused on 1 Peter 2:11-4:11 as the text of investigation, also since this larger portion of the text form a unit. The investigation was conducted by using a rhetorically focussed close-reading approach to the text, and was supported by means of secondary literature and source materials. And, throughout this thesis the importance of comprehending masculinity within the wider scheme of things was stressed: a study of 1 Peter was conducted in close concert with the socio-historical setting of the text, and with due attention to the modern world in front of the text.

By way of final concluding chapter of the thesis, and without pretending to summarise the argument as a whole, the following three major findings of the study can be presented as follows: in 1 Peter multiple masculinities are present; hegemonic masculinity characterises the text; and, the text calls upon the Jesus follower community to make judicious calls with regard to their moral positions in life.

The exegetical investigation of 1 Peter 2:11-4:11 (see chapter 2) showed upon the many ways in which masculinity and related themes were carefully structured in a well-worked rhetorical argument in the text. As further showed in subsequent chapters, although masculinity was of crucial importance in a context characterised by patriarchal power, and although 1 Peter privileged the male position in accordance with the structures and social order of its day, masculinity was nevertheless portrayed as complex, multiple and many-faceted.

Secondly, the text of 1 Peter shows that it could not escape the hegemonic masculine framework of its time. In fact, the text situated men and powerful or elite men in particular in the prime and primary positions in society and within its early Jesus follower community in particular. The text accomplishes this amongst others through its heavy reliance on the well-established household code which was found across spectrum in the ancient world. Subsumed in notion of power and domination, of hierarchy and submission, and extending to various social formations ranging from imperial relations to domestic, household arrangements, hegemonic masculinity pervaded all.

And thirdly, notwithstanding the strong emphasis on hegemonic masculinity in 1 Peter, the text nevertheless, provides in a number of ways for making a difference between the “system” and the “man”. As was shown by making use of some modern analytical sociological tools, the notion of masculinity in all its various manifestations in 1 Peter, was neither monolithic nor all inclusive. In fact, 1 Peter provides ample opportunity, in its reframing of male identity for men to make choices relevant to and in line with the Jesus follower community. The text calls upon men, not in an ideological way nor in a simplistic way and without pretending that men can avoid the “system” altogether, to take up a responsible moral discourse and accompanying lifestyle.

2. Masculinity, games and power: So what?

“The only indispensable material factor in the generation of power is the living together of people. Only where men [sic] live so close together that the potentiality of action are always present can power remain with them, and the foundation of cities, which as city-states have remained paradigmatic for all Western political organisation, is therefore indeed after the fleeting moment of action has passed (what we today call ‘organisation’) and what, at the same time, they keep alive through remaining together is power. And whoever, for whatever reasons, isolates himself [sic] and does not partake in such being together, forfeits power and becomes important, no matter how great his strength and how valid his reasons.”

Hannah Arendt, in Cooper-White (2012:60)

The text of 1 Peter calls upon men, albeit in no idealist or simplistic way, and without pretending that they can disassociate themselves fully from the system, to make responsible choices according to the ethos and discourse of morality presented in the texts of 1 Peter 2:11-4:11. In fact, it was argued, 1 Peter is a text that requires of men to make a distinction between the system and their actions as individual men. As indicated from the beginning, this thesis sees in 1 Peter the exhortation directed at the Jesus follower community to “play the system, not the man”, or to phrase it in another way, to power-with rather than power-over. In her book, *The Cry of Tamar*, Pamela Cooper-White (2012:55) proposes an alternative for the notion of

power-with which is often seen as preferred alternative to power-over.¹ She suggests the deconstruction of power-over as dominating framework, recognising and defusing the destructive messages of oppression, both external toward other groups and internalised by the individual² (Cooper-White, 2012:56). Cobb (2008:30) argues that the socio-political import of masculinity and femininity in antiquity was integrally related to the issue of power. A person's location on the male-female continuum constituted social power. To be male was to exert control over oneself and others by ruling a household properly. To be man or woman was to hold social rank, a place in society, to assume a cultural role, not to be organic.

In contradiction to power-over, the power-with notions of power is a "formulation of power intended to embody mutuality, justice, responsibility and care". Power-with carries the dignity of power within the relationship, of the individual to reach out to others, and to work towards negotiation and consensus. This paradigm of power has seen men exploring ways toward a more mutual exercise of power. However, the danger of thinking within these opposite ways the continuation of a binary way of thinking that ideology ingrained within the society. People are perceived to be either part of the problem or part of the solution and that the choosing of sides will resolve all problems.

As it can be seen in this investigation of 1 Peter, the constructions of gender and masculinities are complex matters with complex answers. Therefore, the power-with power relation should not to be seen as the opposite of the power-over relation, or the opposite of patriarchy, but rather as an alternative paradigm of power and that power should be something that unites and leads people to turn to each other and focus on the internal conformity of the group rather than to face the hugeness of the task of fighting hegemonic power looking for outward-looking social reform.

Cooper-White (2012:59) therefore suggests that another paradigm of power is required because of the limitations of this typology of power. An alternative paradigm of power should be one that embraces the power of the individual self and values relationality and mutuality, but should also be large enough to meet the challenges of society at large in its various constructions. In

¹ (Schüssler Fiorenza, 2007:174) discusses the power notion of power-within together with the above mentioned alternative for the power-over relation of power. She states that "power-within is the power of one's own inner wisdom, institution, self-esteem, even the spark of the divine.

² Power is not inherently negative. Powers to lead, care, govern, teach, and prophesy may be differentiated and distributed. There is an expansion of relational consciousness that holds the preciousness of community together having intertwined in a fluid, mutual dynamic (Cooper-White, 2012:61).

the end, Cooper-White chooses for the term power-in-community.³ Power-in-community can embrace various forms of power, for example the notion of the Jesus following family language and notions of community. Power-in community is organic and although it needs a head or leader to organise and direct the movement, the leadership unlike patriarchal power-over model of hierarchy, is authorised by those who are served by the leadership and are accountable to them. Compassion and justice are embraced by goals of the community together with leadership, rather than competition and dominance. Leadership may also be fluid and rotate from person or group to another as the task or mission may demand. Thus, leadership requires the role of service rather than an authoritarian stance. As Arendt claimed in the quote above, power is not primarily by force, but by isolating people from one another and from the leader. Thus power is reclaimed in community – where people talk to one another and name injustice, when mutual fear and suspicion are overcome and solidarity is achieved (Cooper-White, 2012:60).

Van Klinken sheds further light on the constructive use of power in line with the notion of redemptive masculinities as a call for a constructive use of men's power, also in the African context. As mentioned above, hegemonic masculinities are associated with dominating and aggressive behaviours of men.⁴ This is explained by considering the way in which patriarchy attaches power disproportionately to men and how men can abuse such power. The project of transforming gender relations and masculinities first and foremost insists upon a redistribution of power in order to realise equal gender relations and to overcome patriarchy. At the same time and in the end, the meaning of power is redefined in order that men can use their power constructively, that is, to the benefit of their families and the community (Van Klinken, 2013:54).

³ Cooper-White warns that this notion of power could just be seen as a notion of paternalism and just envisioning the same people in power just be do it more nicely and she neither proposes to simply shuffle the cast around so that those currently oppressed should be placed at the top. She is arguing that power-over/power-for must be authorised by the community as a whole, not just by the privileged elite who already hold the power-over. Power-over should therefore also never be conferred in society solely according to a given category for example gender, age, religion, class, physical ability, skin colour, sexual orientation. Those who are authorised to serve in a power-over/power-for capacity do not have the power, it is on loan from the community. Power ultimately resides in the community itself, and every person is responsible for seeing that it is exercised well or else to demand that it be conferred or redistributed (Cooper-White, 2012:61).

⁴ One of the strategies that are discussed by (Cooper-White, 2012:60) is to propose a community-based strategy to construct alternative masculinities through the use of contextual Bible study to address, among other things, issues of gender violence and HIV in communities. Contextual Bible reading produces a social space where dominant masculinities can be disrupted and contradicted, and where alternative masculinities can be articulated, which in turn may lead to social transformation (see West, 2010:184–200).

To conclude, 1 Peter elucidates the nature of the masculinity and gender “game” of the 1st century, but at the same time offers opportunities for contemporary Christian faith – also in South Africa – regarding the performative nature of gender and masculinity within social contexts. Using an appropriate and adequate, a responsible and accountable hermeneutic, the text of 1 Peter can be enlisted in efforts to allow all men, the “ordinary” man, to play within the system. Rather than blaming the system on the man, men are challenged to live in freedom not apart from the system as it is impossible, but free nevertheless and notwithstanding the system. For men to assume the identity of “foreigners and exiles” to the system of male patriarchy!

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